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A REVIEW OF LITERATURE, SCIENCE, AND ART.

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SATURDAY, JULY 28, 1866.

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MR. SWINBURNE has fed upon the classics until he must, we suspect, almost have lost consciousness of the luckless times in which he lives. Not that he has thrown himself entirely into any special period of which we have special record. He has rather created a realm to expatiate in, which assuredly was never realized in any classic region. It is as far as possible from Arcadia; nor is it fierce and bloodily dominant like the Rome of the Twelve Cæsars. Some forecastings of it might have floated before the more refined courtiers who would have counselled Trajan to take more effective measures of "stamping out" a certain superstition than he recommended in a celebrated rescript. Let us suppose the days of Julian had been prolonged to a good old age by the united favours of Venus and Rome; and that the too cynical Emperor had acknowledged the spell of the goddess, as other sovereigns, not less wise, not so far off from Antioch had done before. In such a period, and under the shade of the Temple of the Sun at Jerusalem, Mr. Swinburne would have rejoiced to have had his motion, his life and being. On the theory of such a career we might almost arrange his poems, if they had come to us in a typographical order as unauthentic as those of Theognis, or Shakespeare's Sonnets. He has placed in the mouth of a contemporary of Julian, who might have been a twin-brother of "The Bride of Corinth," a "Hymn to Proserpine," sung by one of her priests "After the Proclamation in Rome of the Christian Faith," which would serve as a prelude to such a life of song:—

O Gods dethroned and deceased, cast forth,
wiped out in a day!
From your wrath is the world released, redeemed
from your chains, men say.
New Gods are crowned in the city, their flowers
have broken your rods.
They are merciful, clothed with pity, the young
compassionate Gods.
But for me their new device is barren, the days
are bare;
Things long past over suffice, and men forgotten
that were. . . .
Wilt thou yet take all, Galilean? But these
thou shalt not take,
The laurel, the palms, and the pæan, the breasts
of the nymphs in the brake;
Breasts more soft than a dove's, that tremble
with tenderer breath;
And all the wings of the Loves, and all the joy
before death.
More than these wilt thou give, things fairer
than all these things?
Nay, for a little we live, and life hath mutable
wings. . . .
Thou hast conquered, O pale Galilean, the world
has grown grey from thy breath. . . .
Though all men abase them before you in spirit,
and all knees bend,
I kneel not, neither adore you, but, standing,
look to the end.
Though the feet of thine high priests tread
where thy lords and our forefathers trod;
Though these that were Gods are dead, and
thou being dead art a God,
Though before thee the throned Cytherean be
fallen, and hidden her head,
Yet thy kingdom shall pass, Galilean, thy dead
shall go down to these dead.
Meanwhile, how do the multitude who will
not go after new Gods thrive?—
There is an end of joy and sorrow;
Peace all day long, all night, all morrow,
But never a time to laugh or weep.
The end is come of pleasant places,
The end of tender words and faces,
The end of all, the popped sleep; . . .
Though the iron sides of the old world falter,
The likeness of them shall not alter;
For all the rumour of periods,

The stars and seasons that come after,
The tears of latter men, the laughter
Of the old unalterable Gods.

Far up above the years and nations,
The high Gods, clothed and crowned with patience,
Endure through days of deathlike date.
They bear the witness of things hidden;
Before their eyes all life stands chidden,
As they before the eyes of Fate.

Happy in their triumph, the Christians are
uttering a "Christmas Carol"—

Mary had three women for her bed,
The twain were maidens clean;
The first of them had white and red,
The third had riven green.
Mary that is so sweet,
Bring us to thy Son's feet.

And they rejoice over the "Mystery," the
dethroned "Babylon," the "Woman," &c.,
under the name of "Aholibah":—

In the beginning God made thee
A woman well to look upon,
Thy tender body as a tree,
Whereon cool wind hath always blown
Till the clean branches be well grown.
There was none like thee in the land. . . .

The strong men and the captains knew,
Thy chambers wrought and fashioned
With gold and covering of blue,
And the blue raiment of thine head,
Who satest on a stately bed.

Then shall the heathen people say,
The multitude being at ease,
Lo, this is that Aholibah,
Whose name was blown among strange seas,
Grown old with soft adulteries. . . .
Therefore the wrath of God shall be
Set as a watch upon her way;
And whoso findeth by the sea
Blown dust of bones, will hardly say
If this were that Aholibah.

But at this time there must have been many
who conformed to the new religion merely
for fashion's sake; and we know from
the severe laws made subsequently by
Theodosius against them, that many reverted
to their dear old gods and goddesses again.
Perhaps they thought something in this
fashion:—

What ailed us, O Gods, to desert you,
For creeds that refuse and restrain?
Come down and redeem us from virtue,
Our Lady of Pain.
On thy bosom though many a kiss be,
There are none such as knew it of old.
Was it Alciphron once, or Arisbe,
Male ringlets or feminine gold,
That thy lips met with under the statue,
Whence a look shot out sharp after thieves
From the eyes of the garden-god at you
Across the fig-leaves?
Then still, through dry seasons and moister,
One God had a wreath to his shrine;
Then love was the pearl of his oyster,
And Venus rose red out of wine.
We have all done amiss, choosing rather
Such loves as the wise Gods disdain.
Intercede for us thou with thy father,
Our Lady of Pain.

The philosophers treat all faiths with equal
indifference:—

For none shall move the most high Gods,
Who are most sad, being cruel; none
Shall break or take away the rods
Wherewith they scourge us, not as one
That smites a son. . . .
When have they heard us, who hath known
Their faces, climbed unto their feet,
Felt them and found them? Laugh or groan,
Doth heaven remurmur and repeat
Sad sounds or sweet?
Do the stars answer? in the night
Have ye found comfort? or by day
Have ye seen gods? What hope, what light,
Falls from the farthest starriest way
On you that pray?
Are the skies wet because we weep,
Or fair because of any mirth?
Cry out; they are Gods; perchance they sleep;
Cry; thou shalt know what prayers are worth,
Thou dust and earth. . . .
Ye fools; for which among you deems
His prayer can alter green to red
Or stones to bread?

But the Christians answer victoriously:—

With voices of men made lowly,
Made empty of song,
O Lord God most holy,
O God most strong,
We reach out hands to reach thee,
Ere the wine-press be trod;
We beseech thee, O Lord, we beseech thee,
O Lord our God.
We, whom the world loved well,
Laying silver and gold on us,
The kingdom of death and of hell
Riseth up to take hold on us;
Our gold is turned to a token,
Our staff to a rod;
Yet shall thou bind them up that were broken,
O Lord our God.

From all these, the spirit which might have
animated Prætextatus himself indignantly
turns. It must have something to admire
besides a dying faith. It must clothe some
man with the virtues it worships; and, in
default of Prometheus or Julian, Mr. Swin-
burne has chosen Victor Hugo:—

In the fair days when God
By man as godlike trod,
And each alike was Greek, alike was free,
God's lightning spared, they said,
Alone the happier head
Whose laurels screened it; fruitless grace for
thee,
To whom the high Gods gave of right
Their thunders, and their laurels, and their light.

As once the high God bound
With many a rivet round
Man's Saviour, and with iron nailed him through,
At the wild end of things,
Where even his own bird's wings
Flagged, whence the sea shone like a drop of dew.
From Caucasus beheld below
Past fathoms of unfathomable snow;

So the strong God, the chance
Central of circumstance,
Still shows him exile who will not be slave;
All thy great fame and thee
Girt by the dim strait sea
With multitudinous walls of wandering wave;
Shows us our greatest from his throne
Fate-stricken, and rejected of his own.

There are other things besides these in
"Poems and Ballads." Enough has been
given now to show the progress from
"Atalanta in Calydon." Does Mr. Swin-
burne ever hope that he will literally ring
out a dying faith? That is a consummation
which is thought to be near, as well by the
Bishop of Oxford, who already hears the
"coming foot-falls of the great Antichrist,"
as by the Positivists. It is not therefore
unorthodox to expect such an Eclipse. Mr.
Swinburne has caught the echoes of the last
Pagan after nearly two thousand years. The
reign of the Adversary will last but one.
Whether his moan is to be preserved beyond
that period must depend upon whomsoever
is bold enough to embody in rhyme or prose
the hopes and fears of the "Last Christian."

THE FIRST MAN.

*The First Man and His Place in Creation, with
an Appendix on the Negro.* By George
Moore, M.D. Post 8vo, 8s. 6d., cloth.
(Longmans.)

SPECULATIONS on the origin of the
human race have always been possessed
of peculiar charm. The natural position of
man, so visibly connected with the brutes
that perish, and yet so strangely allied with
the Eternal God, cannot but excite a passion
for inquiry after the origin of so gifted and
mysterious a being—so unique a phenome-
non in the Universe of God. Every nation
has treasured up some determination of this
perplexing problem—now giving it a material
solution, and regarding the human kind, with
Lucretius, as the glorious offspring of an
original "*mutum et turpe pecus*," or else
blending its fancies of man's origin with its
mythological stories, and claiming for him a
position amid the hierarchy of its Gods. As
science has advanced, these speculations,
from being mere dreams, have germinated
into opinions, stern and rigid through the
influence of sober search. Lamarck has

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given us his development hypothesis, and Monboddo his notion of the influence which the conventional necessities of civilization have had upon the human form, and in our own time theories have been rife on the subject, showing that the ancient interest in the topic has not subsided, but is assuming stronger, if more prosaic, features.

At the outset we may state that we believe, with Dr. Moore, that the natural selection hypothesis of Darwin is vitiated by the absence of any definite fact which could substantiate it, and we cannot escape from feeling the indistinctness which surrounds the conception of an "innate tendency to variability." Still it is an hypothesis, and for it we ought to be thankful. We cannot, with our author, ridicule the notion, because everything that will help to combine all the multitudinous varieties we observe into that unity after which the mind ever strives, ought to be received with gratitude, and retained tenaciously until we find a wider induction of facts will not sanction its truth, or some aberrant instances, which did not appear in our previous observations, demand a more comprehensive formula.

The two grounds on which speculations on man's origin from any but a noble and everlasting-human ancestry are opposed, are, the shock that pride receives, and the asserted antagonism of such speculations to Bible teaching. And in both these prejudices we are sorry to notice that a man of science like Dr. Moore unaccountably shares. He speaks of the insult anatomists offer to human dignity by describing man as a modification of some Simian type. But it may be asked, what has science to do with preconceived notions, or with feelings of dignity? Pure truth has no regard to any shocks her marvellous revelations may present to offended man; she will unfold her facts and uncover all the wonderful secrets of nature, regardless of their want of symmetry with human fancies, regardless only of their agreement with the eternal laws of God.

The Bible, too, has been presented by the timid and ignorant as a divine breastwork against the advances of what is called "Infidel science;" and we have persons who are so innocent as to frame their cosmogony upon a six days' toil and one day's rest, their only doubt being whether they should give God six natural days in which to do his work, or whether such a time is not too short for Omnipotence to fashion the marvellous universe in, and they should rather, for his convenience, expand the days into centuries and the centuries into cycles of restless toil. We have people, too, who entertain strange notions of human genesis, and treasure up the story of the Garden of Eden as a real fact, never thinking whether it be not an objective embodiment of the fancies of some soul who speculated like themselves, in "wandering mazes lost," upon the origin of man. How often, alas! have men of science, from Bacon down to Whewell and Herschell, in vain lifted up their voices strenuously against this misapplication of the Bible, and shown how utterly its purpose is perverted when men found their physical systems upon its incidental allusions. And yet Dr. Moore has boldly stated his fear that the conclusions of a man of such large intellect and a physicist of such uncommon power as Huxley have been determined by hostility to revealed truth.

Our author, in attacking the ape-development theory, has not, we think, done much to advocate his own opinion of the creation of man from a human kind. He states the structural differences which exist between man and apes, and also those other differences, such as speech and rationality. We cannot see how these facts bear at all upon his opinion. All that they prove is that at present an ape is not a man, which no one denies. And the differences that are indicated are of so peculiar a character, and seemingly so easy to bridge over, that the transition from an ape to a man appears not at all an impossible fact, only upon no theory of

voluntary selection, but upon an intervention of the Divine originator of the plan.

We purpose more definitely to consider the theory of Dr. Huxley and Dr. Moore's animadversions; but before doing so it will be well to ascertain the nature of the facts we have to deal with, and thus we shall be led consistently upward to the hypothesis based upon them. The facts, then, are a mysterious indwelling force, and a certain organization through which this spirit acts, and which is its channel of communication with the external universe; this organization is composed of matter. (Matter, philosophically speaking, is the incognoscible basis of phenomena, but it is often used as a generic name for the totality of objective facts, and as Dr. Moore employs it in this sense, we follow him.) Now, we think we may safely lay down the formula that the exercise of this force or energy is determined and directed by the structure of the individual, and that if no organ exists for any particular work, no energy can attack that work. Many deny this hypothesis, but a closer consideration will show evidence why it should be received. We cannot conceive of the force we are speaking about as different in kind when existing in man and in animals; the force must possess unity of character, and all the different effects of it, such as animal vitality, feeling, and ideation, are effects which result not from any difference of quality in the force which produces them, but from the particular kinds of organs through which the energy acts. And thus we may say that ideation, *e.g.*, is not possessed by animals, simply because the organization which is necessary to its development does not form a part of their structural economy. Let us look a little to facts. If a nerve appropriated to a special function,—say that of hearing,—be severed or tied, the function is not exercised, because the channel for the action of the power is defective. If the employment of the force in any special way did not depend on appropriate structures, it would have exerted its peculiar function in this case, irrespective of the disorganized condition of its channel. And observing these laws to exist in facts which are more immediately under our notice, we infer that they hold also in the production of feeling, ideation, and the rest of our mental states. And this theory explains the common remark that when an aditus of communication with the external world is removed an increased power of energy and delicacy is manifested by the remaining organs; for the nerve force which would have been absorbed by the destroyed organ, had it existed, is discharged through the remainder, and thus they exhibit an intenser activity. The case of the interesting blind deaf mute, Laura Bridgman, is an example. Three of her senses being removed, the sense of touch assumed a most delicate and abnormal susceptibility, arising, we cannot help inferring, from the force which would have been devoted to the energizing of the other functions being all transmitted in a mass down this particular route. And cannot we explain, also, the meaningless laughter and superhuman strength of idiots on this assumption? In them a serious defect has occurred, so that a vast amount of the energy which would have been consumed in the moral and intellectual regions is left untouched, owing to the stoppage of those channels, and thus all the accumulated mass of power is either left to follow its most frequented routes, and stir into activity the facial muscles, or it is directed by the will to the action of the limbs, and the result of this aggregated force is the marvellous strength they display. So, too, with persons in maddening pain.

Look, too, at the infinite play of the human face, with all its wonderful variety of expression. Could force only have secured this result, without an appropriate channel for action? Physiology decisively answers, "No." If instead of the yellow tissue (which specially subserves purposes where elasticity is the desideratum) we had had the existence of the white or cellular

tissue, man's face, instead of being an index, ever varying with the varying emotions of his soul, would have preserved a marble rigidity. So, too, the fingers in the human hand would never have possessed their wondrous delicacy of touch, had the force within us had no other organ for its exercise than through the cellular tissue we have named. And we know, too, that special functions are accompanied, as the conditions of their being, by specific ganglia, which are, so to speak, the imperial residences of the power that controls those functions.

We might continue our remarks, but without doing so we think we can fairly sum up the whole, by saying that the exhibitions of the indwelling force, breath of God, or whatever you please to name it, are controlled, modified, qualified, and determined by the organization which the Divine Artist has appointed as the vehicle of its action. Now if this be so, we ask, why cannot the ape, by a modification being made in its structure, a greater delicacy given to its organs, be placed in the same position as man, for the force that is breathed into it is precisely the same in kind as that which is the directing energy of the human being? Or, instead of speaking thus, we might say, as Huxley seems to intimate, that the production of man is a higher development of that primitive and universal type, of which the ape is a previous development. For surely God has a plan of creation—we assert that in our modes of speech. We speak of the laws which exist in the world, and which are but the ideas of God impressed upon plastic masses, and which ideas we obtain by our inductive instruments, and thus attain to an idea of a thing. Look at Owen's Ideal Typical Vertebra, and observe how easily, by the various developments or arrests of its parts, the whole creation is evolved—an idea, as Darwin says, full of dignity and simplicity. Suppose such a plan—which we always suppose in speaking of laws and ideas—and God, by various modifications of the type, produces a series of animated creations; then, by increasing the delicacy of organic structure, by the accession or arrest of organs, he varies the type eternally, though always preserving that essential part of it which constitutes its idea. The persistency of the vertebral column is an instance. Thus the ape is a development of this plan; and man, a successor to the ape, is produced by a higher refinement, a subtler arrangement, a more exquisite structure, than those which characterized the anterior Simian result. And so all the previous creations are but adumbrations of that special glory of the system of creation, intelligent, rational man; all pointing, as it were, to him whom they were all foreshadowing, who should combine their multitudinous excellences, and receive a noble finish yet from his Designer, to make him the crown and apex of the creative plan.

And regarding the subject thus, we can see how irrelevant is Dr. Moore's exclamation, "How can Huxley and Darwin assert that man might be a ramification of the same primitive stock as apes, if these can never be taught to think and act as personal beings?" Our previous remarks will show the true value of such an argument as this question is intended to convey.

The author's proud pretensions as to man's place are, we think, a little inconsiderate. He calls man the "only primate," and states that the rest of creation are equally at a distance below him. Not quite so, we fancy. A being can only be a primate in that set of circumstances amid which it is specially endowed to act. Thus man is a primate in his particular locality—that of intelligence and thought; but fish and birds are equally primates in their peculiar stations, for no one can deny they occupy the first place there, and excel man, if he attempt to emulate them. Thus we may speak of the three as *co-ordinate primates*, their primacy being the result of the several forms of organization with which they are endowed.

The remaining part of the book respects

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man's position, and discourses of his speech, moral freedom, and those lofty excellences which he possesses, and which find their expression in intelligent toil and holy worship. We have only space to say a word on the author's remarks on the origin of language. The conventional theory is shattered by the irresistible objection of Rousseau, that it postulates the existence of language prior to all convention respecting the formation of language. Dr. Moore rejects the theory which represents language as onomatopoeic, the instinctive effort of the race after the imitation of the varied dialects of nature, the roar of its cataracts, the sobbing of its winds, and the restless moaning of its "homeless seas." He advocates the theory that God bestowed upon man the gift of language as a revelation or teaching; but about such an hypothesis it may be said there is a vast indistinctness and vagueness. Why not say that God furnished the appropriate organ, and let the force breathed into man perform its work, as it does in every other exercise of functions? And articulate speech is denied to apes, because, as Huxley remarks, there is not that same finish of construction manifested in their larynx and lips as is found in man—i.e., the innate force cannot reveal itself in this sphere, because the proper instruments of its passage are not provided.

Besides the absence of due respect for the ingenious hypotheses of our natural historians, we often notice in the work a want of precision of thought. As an instance of the author's unacquaintance with philosophic terms, we find that he ridicules Oken's assertion that "mathematics is based upon nothing, and arises out of nothing," simply because he does not know that the word *nothing* means in philosophic speculation the abstraction of all entities; and if this definition be substituted, Oken's remark reads intelligibly enough.

In an appendix the *questio vexata* of our kinsmanship with the Negro race is again discussed, and a link of opinions of scientific men and others is formed, advocating the claims of this despised nation to an admission into the rights and privileges of the human system. Such a discussion as this must have two aspects—a physical and metaphysical. With regard to the physical attestations of the Negro's partizanship with the European, we think that they are demonstrative of the fact, and that any minor differences (all of which seem to be accidental and not organic) can fairly be attributed to the peculiar circumstances in which he has had to develop himself almost from his existence as a people. We cannot quite agree with Dr. Moore that climate is the adequate cause of his colour. This was the universal belief of the ancients, and the very name Africa, the chief location of the blacks, has been supposed to be a corruption of *Aprica*, or exposed to the sun. Alpinus has proved that this peculiar colour is not superficial, but one might almost say essential; accidental it might be in the first instance, but constant propagation in the same series has advanced it to the condition of organic. He states that the seat of the colour is not the outward skin, which is colourless like our own, but that it lies in the delicate tissue beneath in which a black pigment is deposited. And indeed, it cannot be attributed to climate solely. For we find that a black child, though carefully secluded from the influence of the sun assumes the distinctive colour of his race as of necessity, and that when transferred to other lands where the solar beams are not so intense, he still retains the sombre hue with which nature has invested his progenitors. How far, however, this deposition of black pigment is to be ascribed to accident, consolidated into permanency by exclusive transmission from father to son, has to be shown. As a fact, we know that when the regular succession is deflected, as when Europeans have intermarried with blacks, the persistency of the pigment has been weakened in the offspring, and we have closer and closer approximations to perfect

whiteness with every intermingling of the races.

What may be the scientific value of the following methods we do not say, but a comparison of the capacity of Negro with European skulls (experiments on which by Drs. Meigs and Morton are referred to by Dr. Moore), the application of Camper's facial angle, and of Blumenbach's vertical rule, have revealed no essential differences between the two peoples.

Before leaving this subject, we notice no mention by Dr. Moore of a physical peculiarity on which an argument has been founded for the specific difference of the black race from ourselves. We refer to the tendency that exists in Ethiopian skulls to preserve the non-consolidation of the frontal suture, which generally remains as a permanent division of the frontal bones. This fact has been stated by Nott and Gliddon, the South American physiologists, as a proof of the Negro's inferiority.

With regard to the metaphysical evidence, this is very decisive for the alliance of the races. The passionate play of feeling, the moral sense (when developed in Negroes as it has been cultivated in Europeans) exists in the black race, and Dr. Moore adduces strong evidence of their power of intellectual grasp. All defects in these regions may be fairly attributed to the servile position the nation has been compelled to occupy. And may we not also attribute them to the physical surroundings of the people? How true is that charming picture of Paradise when placed side by side with human experience. In the midst of idleness, where every necessary was provided spontaneously by affluent nature, man, the story tells us, as a result of his inactivity, fell from holiness and truth; but when driven forth into the wilderness to earn his living by the brow's weary sweat, we find a rugged grandeur about him, a grandeur of tested strength, which fails to reveal itself in his untried and negative innocence in the garden. So the Negro, fed by nature's kindly hand, with no need to toil, manifests corruption and moral obliquity; whereas the hardy European, who has had to contend with the opposing forces of nature, and make himself with difficulty a home upon the earth, has been purified and developed by his conflicts, and made the noble, self-reliant being we find him.

But we may sum up all about the ultimate unity of the races of the world in the eloquent argument of that eminently gifted man, the late Cardinal Wiseman. He perceived in the universe that the Divine Christ, "wearing the white flower of a blameless life," was acknowledged by every nation as the type of its peculiarly beloved excellence, and he found in the "possibility of this moral convergence, the strongest proof that the human species, however varied, is essentially one."

We recommend the book for perusal. It contains many suggestions worthy of consideration, and many remarks of a valuable character. As a scientific exposition and defence, we think it fails.

JOAN OF ARC.

The Life and Death of Jeanne D'Arc, called "The Maid." By Harriett Parr. With Portrait. 2 Vols. Post 8vo, pp. 566, 16s. (Smith & Elder.)

THE history of Jeanne D'Arc contains one of those problems which have never yet been satisfactorily solved. At the present time, when all nations are busy in searching for the most destructive weapons of warfare both by sea and land, the story of the "Maid" by whose instrumentality the most successful bowmen in the world were defeated comes opportunely to remind us that much more depends on the spirit of the troops after all than on needle-guns or rifled cannon. In whatever way it came to pass that Jeanne D'Arc was induced to place herself at the head of the French soldiers—whether through the policy of the Bastard of Orleans, or through her own enthusiasm—of one

thing there can be no doubt, her advent had the twofold effect of encouraging the despairing armies of France, and of dispiriting the victorious troops of England, to that degree that the most eminent generals of their time—Salisbury and Talbot—at the head of hitherto undefeated veterans, suffered utter discomfiture. The view taken by the authoress appears to be that the vocation of the Maid of Orleans was in some degree supernatural—that she really was raised up to free her country; but in reading through the "Life and Death of Jeanne D'Arc," although everything is put in her favour, the impression left on the mind is this, the popular feeling that a woman was to save France was skilfully made use of by the Armagnac party. With respect to their supposed reluctance to receive her at first, it is only natural that they would be careful not to involve their credit before they were sure that the people had accepted Jeanne D'Arc as the "woman-deliverer." "Already those two great movers of men, exhilarating hope and paralyzing fear, were preparing Jeanne's way before her." The theory we have felt inclined to adopt, that Jeanne's career was dictated by policy making use of an enthusiastic female, would also in some sort solve the conduct of the King and his advisers in leaving Jeanne to her fate when she was taken prisoner, tried, and executed for heresy. They themselves probably believed no more in her miraculous calling than a set of monks, who had inaugurated a new miracle, would believe in its truth, while they were secretly working the machinery which produced it. The story of the sword of St. Katherine de Fierbois smells very much of collusion on the part of those who accepted Jeanne as their saviour. This sword she herself broke afterwards on the back of a camp-following woman, who insulted her by riding into her presence. The replies of Jeanne in answer to some questions of the Dauphin Charles, and which touched on a very delicate point—his own doubts about his legitimacy—can be most readily explained by supposing either that the "Maid" was secretly informed by the confessor, or that it was a mere happy hit on her part—"I tell you on the part of God that you are the true heir of France and son of the King." This, after all, is one of the most likely speeches for a woman to utter who believed herself inspired and commissioned to crown the Dauphin as King of France. With regard to the courage and aptitude for arms of Jeanne, this is afterwards cleared up by her own assent to questions put to her when on her trial for heresy, as to her being accustomed to ride and tilt at trees, &c., "It is possible." But although we are disposed to take this view of the conduct of those who employed Jeanne D'Arc as their prophetess, we have little doubt but that she herself acted in perfect good faith. She was naturally of an excitable, enthusiastic temperament; she had often been an eye-witness to the bloody feuds between the two parties whose dissensions threw France into the hands of the English. "I have seen the boys of Domremy who had fought with the boys of Marcey come back sometimes wounded and covered with blood." "Had you at that time a great desire to injure the Burgundians?" "I had a great desire and affection that my King should have his kingdom." We may conclude that the "Maid" was a person both of great natural gifts and of acquired skill in riding and such pursuits usually followed only by the male sex—that she, amongst others—for there were other women, as well as a shepherd boy, who professed to be called in like manner to the deliverance of their country—was the one whom circumstances and bodily and mental powers caused to be accepted by the voice of the people as the predestined leader under whom the English were to be driven out of France. After the capture of Jergeau, where the Earl of Suffolk was taken prisoner, a "letter was sent, containing a paraphrase of a prophecy of Merlin, concerning the maid who was to come out of an oak

wood to ride over the backs of the archers—a prophecy which seemed peculiarly applicable to Jeanne and the English, whose superiority in war had long been attributed to their expert archers."

We find here the two causes which affected the two armies: the French expected a conquering general sent by the saints; the English dreaded a witch, whose spells would deprive them of all courage.

After the famous battle of Patay, the "Maid's" mission ended with the coronation of the Dauphin, Charles of Valois, at Rheims. Now the supernatural element is entirely eliminated from the history, and base treachery and jealousy on the part of her own side caused the sad fate of Jeanne to be rapidly consummated. Put in the front of the battle, like Uriah, she was left in the hands of the Burgundian party, by whom after a time she was sold to the English. The disgrace of her trial, when one peasant girl was left undefended to answer for herself all the malice of her enemies could devise against her, with the set purpose of destroying her fame as well as her life, must rest with the French ecclesiastics, rather than with the English, who appear really to have believed her to be an emissary of Satan.

The story is so pathetically related by the authoress that the tale affects the imagination as forcibly as if we were studying the history of a recent event. Compare "The Life and Death of Jeanne D'Arc" with Southey's poem on the same subject, and the great superiority of Miss Parr is evident. Southey's poem reads like a mere paraphrase of Homer, with mediæval characters introduced instead of Greeks and Trojans. Miss Parr's work, being drawn from authentic documents, brings the whole of the career of a most wonderful person—"Joan of Arc, a light of ancient France"—vividly before us. In the eloquent words of the writer—

The inspiration or echo of her own vivid, outreaching genius had been brought to her bodily ears like real speech, and the varied intonations she still ascribed in implicit confidence to the archangel and the saints in the glory that had passed before her bodily eyes.

Again—

Her physical sensibilities, her moral instincts, were of the highest, finest order. Her perceptions of the feelings and thoughts of certain persons, her prescience of certain events concerning them and herself, reached the utmost limits of the faculty of intuition. She always denied in express terms any foresight beyond her mission; and in everything nearly or remotely connected with that she declared herself subject to the guidance of her divine voices, and avowed that she had no power, or will, or knowledge in it apart from what they taught her. It was a sublime task she had undertaken—nothing less than the reunion of a great nation split in two, with a vast gulf of wrongs and enmities yawning between, and a powerful foreign foe interested to keep it open. "It is only the single-minded who can achieve high objects." Jeanne was all magnanimity, all pure, unselfish devotion to God, to King, and country, and her mind was perplexed with no fears, embarrassed with no distrusts of those she came to serve. She knew nothing yet of the fickle favour that shouts to-day, "Hosanna!" and to-morrow, "Crucify!" that kisses the feet of good luck, and sees the curse of hell in misfortune. She could not conceive of the base ingratitude which would abandon her; of the brutal, blind wickedness which would deny her as God-forsaken or devil-inspired when the ill-will of enemies had brought her to a check.

Are there not many such persons in every age, lacking only opportunity to develop their latent abilities? To what the combination of events which brings them forward is owing, is a matter requiring much deeper reflection and examination of peculiar cases before we can get sufficient data to determine a general law.

There is much to charm the reader in this work; the feeling is refined; and the whole tone is mingled with that sadness which touches the hearts of all, and that abhorrence of ignoble actions which stirs the spirit with a like sympathy of indignation.

SHAKESPEARE AS A MAD DOCTOR.

Shakespeare's Delineations of Insanity, Imbecility, and Suicide. By A. O. Kellogg, M.D., Assistant Physician State Lunatic Asylum, Utica, New York. (New York, Hurd and Houghton. London, Stevens Brothers.)

SHAKESPEARE is to many persons like a gallery of pictures. They pretend to criticize the painter, but in reality are making him an excuse for calling upon an audience, select or numerous as the case may be, to listen to the flights of their own imagination. A practice akin to this has been gaining ground with modern reviewers. When they have a certain amount of space to fill up, they take some very moderate performance as a text, and consider themselves entitled to diverge from the business in hand to any subject in heaven above or the earth beneath, or, without committing themselves to any direct praise, they analyse the most common-place characters and plots with the utmost minuteness, and probably astonish no one so much as the author.

The preface to the little book before us is enough to warn us against reposing any faith in its conclusions. It appears that these Essays were published originally in the *American Journal of Insanity*. As, however, Dr. Kellogg's experience in mental disease became more extended, he continued to alter his views. Laying down the principle that Shakespeare could make no mistake, and that his own theories of insanity, &c., for the moment must be equally correct, he has solved the equation by constantly attaching an arbitrary but varying value to the unknown quantity. A third edition might unsay everything that is said here, but it would not shake the accuracy of Shakespeare, or set him at variance with the then results of Dr. Kellogg's experience. This is not very satisfactory. To follow a guide like this would be something like having to be always of the same opinion with a Henry VIII. in theology. The King was sincere himself, but his own instability should have taught him not to exact simultaneous unanimity from several millions of minds as unstable as his own. Still Dr. Kellogg is very pleasant reading. To read "King Lear" itself is rather an undertaking; and we are glad to be reminded of the best passages without the trouble of searching them out. That Shakespeare advised mere rest in the case of Lear was, we suspect, not owing to his "medico-psychological knowledge," but to the reverence it was only natural a daughter's physician should pay to one so old, and one so great. Nor do we understand why Dr. Brigham should "confess, with shame," that we have not advanced beyond "the best and nearly the only essential treatment." Surely it would not be desirable, if it were possible. In his remarks upon Hamlet, Dr. Kellogg entirely omits the effect produced upon him by his father's Ghost. That Shakespeare meant it to be understood that this was a real apparition, is certain. Hamlet was not the first to see it; and, contrary to all false ghosts, it appeared to several persons at once. What effect a real ghost would have upon a sane man we cannot tell, because there is no example on record. Hamlet's madness, therefore, partly induced by a circumstance which has never really happened, cannot be explained by medical analysis. The predisposing causes have never been paralleled in actual life; and we must admire the poet's creation, without setting him down as qualified to be the keeper of a madhouse. So, again, in the case of Othello; Dr. Kellogg will have it that Shakespeare meant to express, "that there are certain mental constitutions which no combination of moral causes can overthrow." If by this we are to understand that Shakespeare was very well aware that many persons commit suicide deliberately, and in the full enjoyment of their senses, we admit the assertion. Probably no one but an indulgent juryman ever thought otherwise. But it has not been sufficiently remarked that the scene of

Othello's suicide, his two swords, and the complaints he makes about the abstraction of the one, are all taken almost literally from Plutarch's account of the death of Cato. This book was well known to Shakespeare; and with his usual facility he adapted to his purpose whatever he could find. The little traits, out of which so much is often made, were the merest possible plagiarisms. That Shakespeare felt their truth, that he enjoyed them, and took care to preserve them, is probable enough; but this is all. It would be an invidious task, and one that would be misunderstood—but it would not be unprofitable, and might be made very amusing—to place the appropriations of Shakespeare side by side with the extraordinary meanings critics have thought fit to discover in them.

CLASSICAL TRANSLATIONS AND VERSES.

Translations into English and Latin. By C. S. Calverley, late Fellow of Christ's College, Cambridge. Verse-Translations from "Propertius," Book V. With a revised Latin Text and brief English Notes. By F. A. Paley, M.A., Editor of "Propertius," Ovid's "Fasti," &c. (Cambridge, Deighton, Bell, & Co. London, Bell & Daldy. 1866.)

Translations from Euripides. By J. Cartwright, A.M., formerly of Christ's College, Cambridge. (D. Nutt & Co.)

Fasciculus. Ediderunt Ludovicus Gidley et Robinson Thornton. (Apud J. Parker et Soc., Londini, Oxonii. 1866.)

Juvenal in London. From the *Norwood Post*.

THAT the love of classical scholarship, for its own intrinsic beauties and refining influences alone, independently of the academic honours to which, even in this degenerate age, it still paves the way, is fast dying out amongst us, is the conventional complaint uttered by those who, for some reason or other, appear to believe that a passion for modern and for ancient literature can be satisfactorily combined in the same person. And yet, if there were ever marked and manifold signs that classical studies were regarded as an elegant accomplishment, a graceful ornament for leisure hours, no less than as indispensable acquisitions to the schoolmaster or the college tutor, it would certainly be at the present day. The number of volumes which have already been issued during the year, consisting both of translations from and compositions in the Latin and Greek languages, must be sufficient to confirm the courage and raise the drooping spirit of the staunchest upholder and promoter of the cause of classical learning. Indeed, after a review of the literature of the past or of any previous generation, it would not be easy to discover when such productions have ever occupied a more prominent place than they do now. With Mr. Worsley's version of the *Odyssey*, and the Premier's edition of the *Iliad*, with volumes such as Miss Swanwick's translation of the *Trilogy*, and Mr. Theodore Martin's *Horace and Catullus*, not to mention a perfect shoal of minor works, before him, the most despondent devotee of the dead languages may suffer himself to be illumined by some faint rays of consolation and of hope. The truth really is that there never was a time at which scholarship, uniformly excellent, was so plentiful as it is now. Never before have there been so many students of classical literature who have exhibited such skill and accuracy in imitating the styles of the most illustrious authors of Athens and of Rome, or who have displayed such a true perception of the elegances of Latin and Greek. If a comparison of individuals alone is instituted, it might perhaps appear that a corresponding amount of progress has not been made; but, on the other hand, neither would it be possible. The general condition of scholarship in the Universities and elsewhere, at the epoch of Bentley and of Porson, admitted of, and has received improvement; but the proficiency and eminence to which these beacon-lights of classical learning attained, was such that it could hardly be expected that either rivals or superiors

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awaited them. Criticism has since their time become established upon a broader base and more enlightened principles, and has been elevated to the dignity of a scientific rather than a mere grammatical study. But there has arisen no scholar more thoroughly imbued with the spirit of classical literature, or with a more correct appreciation of classical models. With philological criticism however, we have at present nothing to do. We merely wish, before we proceed to the task of examining the pretensions and the merits of the volumes now before us, to make a few remarks on a department of scholarship in which the productions of the past may be properly and advantageously compared with those of the present — translation from English into Latin verse.

In a comparison of the Latin poetry of Milton or of Addison with that which is given us in such liberal quantities by our present generation of scholars, it is impossible to help being struck by the dissimilarity of the subjects selected. Metaphysical poems, or poems which relate to the mental vicissitudes of man, would have seemed strikingly unfit, to the Latinist of the seventeenth or eighteenth century, to be rendered into the language of Virgil or Horace. The inspiration of all Roman poetry was pre-eminently derived from the objects of the external world. Psychological analogies, the discussion of subtle metaphysical enigmas, was utterly foreign to its spirit. For this reason there cannot be found, in Latin, words and expressions adequate to convey the complex ideas which are perpetually occurring in the thoroughly subjective verse of modern times. Hence the accomplished Latinist of the days of Queen Anne would as soon have thought of endeavouring to translate the soliloquies of Hamlet into the measure of the *Aeneid*, as of constructing a version of the Elements of Euclid in Greek Tragic Senarii. He confined himself, if busied with the labours of translation, to such passages of English poetry as seemed most allied in conception, execution, and spirit, to the productions of the Augustan era; if original composition in Latin verse were his aim, he never failed to select themes which, *mutatis mutandis*, might just as well have been immortalized by the "bard that Mantua bred." His imitations were, in his opinion, never so successful as when he contrived to introduce the maximum of swains, of Corydons, and Galateas, of nymphs of the wood and water, in conjunction with the minimum of sentiments or expressions, modern as opposed to ancient, and English as opposed to Roman. Thus the result was a labouring imitation of the best classical models, and an almost servile adherence to particular phrases and images, which could at once be pronounced decidedly Horatian or Virgilian. Originality of any kind whatever there was none; indeed, originality of thought or diction, a collocation either of ideas or of words that could not be found in some respectable author of the *Corpus Poetarum Latinorum*, would have been judged to detract from the merit and perfection of the work.

It is too much, perhaps, positively to pronounce that all this is now changed; but at any rate there has of late sprung up an unmistakeable tendency on the part of the most eminent modern scholars to depart as far as possible from a system of adaptation rather than translation. The English poems which are as a rule selected for clothing in a classical dress are no longer chosen because they happen to bear the closest similarity to what classical authors have themselves composed. The scholar of the present day attempts to compass a more lofty end than the mere reproduction of "tags," borrowed from Latin bards of good repute. The passages which for preference he selects as likely to afford his ingenuity the most favourable field of display, are precisely those which differ most widely in point of tone and imagery from the poems of classical antiquity. He would choose, for instance, rather to render a piece of "In Memoriam" into lyric metre, or of "Paracelsus"

into hexameter, than to translate the Pastorals of Pope in imitation of the Eclogues of Virgil, or to endeavour to reproduce the Elegiacs of Ovid in a version of Shenstone's lays. These changed views as to the province of modern Latin poetry, if they are possessed of advantages, are also open to certain slight objections. On the one hand, the composition of Latin verses becomes infinitely more of an intellectual exercise than it was before. With Addison or Milton it was little higher than elegant and ingenious patchwork—exceedingly pretty, and nothing more. To attempt to present in a classical shape thoughts and words that are essentially modern, preserving their individuality and colour in such a way as to preserve idiomatic grace and elegance as well, so to rehabilitate them that they can be easily recognized, but by no unnatural awkwardness of appearance in their new dress, is a task which demands taste, patience, command of language, and felicity of expression of no contemptible order. Thus, Latin versification seems likely to become a far higher test of ability and scholarship than was formerly the case. On the other hand, as is but natural, the metrical Latinity of the new school does not abound in the same smoothness, ease, and polish which were eminently conspicuous in the productions of the old order of imitators and adapters. It is too often forced, irregular, and harsh, and not as it ought to be, *totus teres atque rotundus*.

We can give no better illustration of our meaning than by quoting the first five lines of a translation by Mr. Calverley of one of the most famous passages of the Laureate, "Tears, Idle Tears."

Scilicet et lacrymas—quis dixerit unde profectas?
Nescio quod desiderium divinius imo
Nil profecturas e pectore cogit, et udi
Stant oculi: quoties auctumni aprica tuimur
Rura, diesque animo qui præteriere recusant.

"C. S. C." is as eminent for his accurate scholarship as his elegant taste, but it would be difficult to say that the above rendering is satisfactory. That it is as good as anything that is likely to be produced, is possible enough. We believe that it is as hopeless to attempt to embody the ideas of Tennyson in the language of Virgil, as it would be idle to endeavour to transfer the lyrics of Beranger into the heroic couplets of Pope. Mr. Calverley's volume, as a whole, will please all scholars. Occasionally he is exceedingly happy, as, for instance, in the rendering of a certain portion of the "In Memoriam" into *Alcaics* at page 221, which we are entitled to regard as one of the best things he has done. Sometimes, however, his good fortune sadly deserts him, as, for instance, when he gives us for the well known, "Come live with me and be my love."

Mopsi vive sodalis, ames age, Lydia amantem.

We cannot help thinking that here Mr. Calverley has lamentably missed the spirit of the original.

With Mr. Calverley's translations from Latin we may compare those of a gentleman who is better known to fame as an admirable and accomplished scholar, Mr. F. A. Paley. We think that we are paying the former of these no small compliment when we say that he has produced a translation of the first two books of the *Iliad* at once poetic, vigorous, and faithful. We regret that our space does not enable us to indulge in the luxury of quotation, but we would commend most highly his rendering of Nestor's speech at page 54. Indeed, all Mr. Calverley's translations show that he has the mind not only of a true scholar but of a poet as well. His version of the seventh Eclogue of Virgil really constitutes a very charming poem. There is a freshness and enthusiasm in his English which makes us almost fancy that as we read we can scent "the sweet thyme of Hybla." One drawback, however, Mr. Calverley's English verses possess; they abound far too much in awkward breaks, that are apt to mar the general effect of the melody. But if there are few of Mr. Calverley's translations that are not entitled to a higher name as

well, it is very seldom that Mr. Paley's can correctly be styled anything more. His little volume, as a mere specimen of elegant translation, is entitled to the highest praise; but it is the production rather of an accurate and painstaking scholar, than of one who has been successful in extracting and conveying to his own version the poetic spirit of the original. The elegies he has selected give ample opportunity for this. They overflow with imagination and fire, but only in one place does Mr. Paley seem adequately to appreciate the inspiration of his author:—

One sister cheers me; nurse, all pale with care
(God help her!), swears foul winds detain you there.

The free wild Amazon, with naked breast,
Bare arms; a woman's brows the helmet prest.
O that a Roman wife in camp might serve!
Thee would I follow, nor from duty swerve,—
Nor dread bleak Scythian steppes when coldest wind

Blows from the South, the streams with ice to bind.

All love is strong; in wedlock more it thrives;
That torch is fanned by Venus,—and it lives.

For the original we must refer the reader to Propertius, Bk. v. El. iii. The translations in general, as we have already hinted, are as excellent as they can be, with as slender an admixture of poetry as they possess. There is an awkwardness in such rhymes as "fraud" and "sword," "brought" and "escort," which is not likely to enhance the general effect.

Mr. Cartwright's translations from Euripides belong to a different class than that to which we are at once able to refer the two volumes which we have just noticed. They can neither claim the pleasant poetry which is seen in every page of Mr. Calverley's version, nor do they, according to the author's own account, pretend to the scholar-like accuracy of Mr. Paley. We do not think that Mr. Cartwright has been sufficiently delicate in the treatment of the original. Frequently, too, he uses colloquial forms of expression quite unjustifiable in rendering a Greek play, notwithstanding the circumstance of its being written by one of the least thoroughly tragic of the Greek tragedians. The introductory lines of the "Medea" will serve as well as any others as an instance of the error into which Mr. Cartwright has fallen.

The translations in "Fasciculus" are entirely from English into Latin verse, and are the work of four Oxford men—Mr. Baker, Mr. Gidley, Dr. Thornton, and Mr. Edward Walford. Their merit is of a very indifferent character, and we confess to considerable disappointment in the volume. Mr. Gidley's verses are of the baldest kind; his hexameters are especially weak, possessing neither the vigour nor continuity indispensable for the metre. What can he have gained by giving us a version of Poe's "Raven," in which no one of the characteristics of the original apparently is even attempted to be reproduced? We do not say that it could be; only why take such a task in hand? Mr. Walford's verses are, on the other hand, generally speaking, the best in the book. His version of the "Last Rose of Summer" is elegant and neat. We particularly like his last quatrain:—

Sic et amicitiae flos marcet; hebescit amoris
Gemma senescentis; fugerit illa, sequar.
Fugit amor: languent extinctis pectora flammis:
Quis trahat, ah! solo solus in orbe moras?

As a whole, however, the translations in *Fasciculus* are of unquestionable mediocrity. Many of them appear to have been done in slovenly haste; verses occur, which are, as they stand, nothing short of weak, and which might have been rendered respectable by the mere change of a word. The scholarship and taste displayed in the volume fall as far short of that which Mr. Calverley has shown in his elegant productions, as Mr. Cartwright's translations do of his command of language and of his keen poetical appreciation.

We cannot discuss this subject without mentioning most favourably some modern versions of classical poetry which have ap-

peared and are, we believe, still appearing in the columns of an unpretending though excellently conducted little journal the *Norwood Post*, entitled, "Juvenal in London." They are full of spirit, freshness, and force, and sufficiently prove that the writer, whoever he may be, has not only read the author whom he has taken as his model, but has heartily enjoyed him as well. We miss, perhaps, the lofty indignation of the most vehement of Roman satirists; but we still receive undiminished pleasure from the sprightly and vigorous tone which has been successfully adopted by the writer.

SPORT AND SPORTSMEN.

Sport and Sportsmen; a Book of Recollections. By Charles Stretton. Octavo, with Illustrations, pp. 319, 15s. (London: Hurst & Blackett.)

Sporting Sketches. Home and Abroad. Cr. 8vo, pp. 434. By the Old Bushman, Author of "Bush Wanderings in Australia," &c. (London: Frederick Warne & Co.)

Fishing Gossip, or Stray Leaves from the Note Books of Several Anglers. Edited by H. Cholmondeley Pennell, Author of the "Angler-Naturalist," &c. Small 8vo, pp. 329. With Illustrations. (Edinburgh: Adam & Charles Black.)

Facts and Useful Hints Relating to Fishing and Shooting. Edited by J. E. B. C. Thin 8vo, pp. 115, with Illustrations. (London: Horace Cox.)

SPORT is a wide word, and primarily, as Webster informs us, may mean either that which produces mirth, or the mirth produced. This double signification still clings to the word when it is applied to outdoor games, and more especially to what we call the diversions of the field or stream; for a sly old otter or a wary old tiger seal often makes very great sport of its would-be captor, and will continue to enjoy its daintiest morsel out of the choicest fish, in spite, sometimes, of the truest Westley Richards, or the best bred dogs. It is this possibility of two being able to play at the game which, no doubt, gave sport, in the field sense, its present signification. Sport in this sense has little in common with the primary signification of jesting; and becomes, on the contrary, with one or two insignificant exceptions, a matter of the most serious business. Yet, from Bailey to Richardson, we have no true definition of the word "sport" in this secondary sense. Let us supply the want in a clumsy way, so far as we are able, and let the following be our definition: Sport is the attempt, in a certain conventional and recognized way, to kill or capture, for love of the thing, the lower animals, whether denizens of the air, earth, or water. When the attempt is successful, it is called good sport; when not, bad sport, or even no sport. This last assertion would seem to imply that the attempt ought always to be successful, but on examination it will be found otherwise. The word in the last sense refers more to the results, the things killed or captured, than to the action; and a hunter, in some branches of the art, might have tolerable sport, and yet bring home no bag.

The professors of sport, in the sense of our definition, are called "sportsmen." But sport has another signification, and is applied to trials of strength or skill; and in such it includes the whole creation, from men to mice, in all manner of divers ways. Those interested in such matters are called "sporting men," who must on no account be confounded with sportsmen.

The "Sporting Man" may belong to any social grade; but, whatever his birth, he is, if not illiterate, at all events unintellectual. In nine cases out of ten his pedigree is plebeian, and his personal antecedents of a kind not to be inquired into. His intelligence, within a certain limit, is keen enough, but it is invariably exerted for the benefit of self, and if it were made worth his while—and his price is astonishingly small—he would "sell" his dearest friend. Personally he is particular about his necktie, the style

and pose of his hat, and especially about the cut and even colour of his nether integuments; but in spite of the general jauntiness of his air, you can extract little meaning out of his face. It baffles you and refuses to be looked into. On rare occasions he takes an active and personal interest in some or other of our field sports, and his knowledge of the nice and particularly of the technical points of whatever is in hand is correct and reliable. He is the patron and often the familiar friend of the pet "Slogger" of the day, and knows all about weights and distances, as applied both to man and beast. In a horribly limited sense he is thus a philosopher; for do not the ideas of time and space find certain elbow room in the convolutions of the brain? To all intents and purposes, however, the sporting man, socially considered, is what the late Albert Smith would have called a "gent;" or, as the more modern phrase has it, "a party;" and his connexion with sport is only to put money in his purse, honestly if he can, and if not honestly, the fact of his moral instincts being mainly of the Central African order enables him still to put money in his purse.

The "Sportsman" is a very different character to this. It is not necessarily patrician blood which runs in his veins; but, unlike the sporting man, in nineteen cases out of twenty, when the matter is looked into, it will be found that "he is come of a gentle kind." Besides a nice observation of the laws which regulate the action and repose of the lower animals, the location and growth of plants and of vegetation generally, enabling him often to point the way to the scientific naturalist; to a physique of wonderful adaptivity, if we might use the word, and a soul delighting in enterprise, constituting him the pioneer of the professed traveller, and of the venturesome missionary; and a high enthusiasm for sport as viewed in its purely artistic phase—the intelligence of man against the instincts of the brute; the true sportsman possesses the frank bearing of the gentleman, and is not altogether a stranger to the tastes and pursuits of the scholar. Literature, in his eyes, indeed, is peculiarly associated with his craft, as the number of sporting books published annually fully testifies; he finds in some favourite author or other a passage suited to his special wants; and he could not read a *Bell's Life* account of a fight for the championship without referring back to the far grander descriptive powers of Theocritus in his famous hymn to the Dioscuri.

The type we have given of the true sportsman is confessedly a high one; but our readers are perfectly aware that there are several now living who fully answer the description; and in fixing on a standard it should surely be the best.

Mr. Charles Stretton has been known for many years as an excellent sportsman, and his "Book of Recollections," which heads our list, bears ample testimony to this. The opening chapter describes very graphically all that befell our author on his "first trip to the Highlands," some five-and-twenty years ago. His "place" was in the neighbourhood of Ben Wyvis, a mountain range, very well stocked with game in those days, but completely cleared of almost every vestige of it now. Mr. Stretton visited many of the spots made famous by Prince Charlie, or "the Chevalier," as the late Prince Consort used to call him, and seems to have imbibed through the matchless Jacobite songs not a little of the Jacobite spirit. He introduces us to several well-known names—Cluny M'Pherson, the Sobieski Stuarts, Horatio Ross, the famous deer-stalker, and the like, and gives the reader altogether a very excellent idea of what a sportsman's life is in the North. Nor is he less happy when sojourning in Wales, and his description of "The Welsh Parson" is perhaps the most humorous thing in the whole book. Mr. Stretton's appreciation in this way is of the most genial kind, and it crops up in almost every page he has written. "A Day's Otter-Hunting," "A Good Run with the Harriers,"

and "A Poaching Adventure," all refer to Old England; but our author visits Australia, and, in his "Two Days with a Native Chief in the Neighbourhood of Forest Creek," he discusses to us all the mysteries and dangers of kangaroo hunting. We have come across one or two slips in our reading, which Mr. Stretton may think it worth his while to correct or modify in a new edition. It was Buckie and not Finnan haddocks on which he breakfasted in the Highlands; the Romans went farther north than Perth by at least sixty miles. We do not think Mr. Stretton altogether right in saying that in nine times out of ten, when you throw directly across the stream, your line comes over the fish before your fly, and then in a curve. If the fly is thrown properly, it will always kiss the water before the line; any other way would, of course, be bad fishing. Mr. Stretton fished the Findhorn, the Connon, the Spey, and the Tay, all excellent rivers; but he must try the Thurso, in the far North, before he gives the palm to the Welsh rivers. He is more familiar with the waters of the Principality, that is all. The river Spey, by-the-bye, does not give name to "numberless dances." It has given name to numberless dance tunes, called strathspeys, but to no dances.

"Sporting Sketches" have mostly appeared in the *Field* newspaper, and the "Old Bushman" is one of the keenest sportsmen and one of the best naturalists—using the latter phrase more in its working than in its scientific sense—we can remember. Such chapters as "Did you ever drive a Jibber down to a Fight?" "The Trotter," and "The Leather Plater," would naturally lead one to the conclusion that a considerable amount of the "sporting man" entered into the composition of the "Old Bushman;" but such conclusion would be erroneous; his literary art redeems him from mere "horseyness." The love of sport and of the freedom which accompanies it led him from England to Sweden, and from Sweden to the Antipodes. Few men possess so happily the knack of narrative and fewer still the faculty of creating a literary interest in themes so apparently barren. Indeed, every chapter in this book reads like a novel, and possesses many of the artistic qualities of one.

We regret to think that Mr. Wheelwright for such is the name of the "Old Bushman," met with a fatal accident, some months ago, and that the intelligent observer and the faithful chronicler of so much, apart from mere sport, will delight his readers no more. He was old enough to remember the old coaching days; and if anything could make us wish them back again, it is the glowing page of our author. Whether here or at the other end of the world, his descriptions are all wonderfully vivid, leaving on the mind not so much the impression of clever pictures, as the recollection of actual scenes and living personages. He was a great advocate for all manly and athletic exercises; and the chapter devoted to the subject is as good an exposition of the philosophy of the whole thing as one could possibly read.

Mr. H. Cholmondeley Pennell is another sportsman well known to fame, and although "Fishing Gossip" will add little to the renown of the author of "The Angler Naturalist," he did well in gathering into a permanent form these "Stray Leaves from the Note-Books of Several Anglers." As most of the writers in question have had their works reviewed in the pages of the READER, at one time or other, we need only, on the present occasion, name a few of the more prominent topics and their authors. Mr. Walter Carruthers puts forth an excellent "Plea for Tourists;" Mr. Pinkerton gives us the "Etymology of Bait;" and H.M. Inspector of Fisheries, Mr. Ffennell, tells us all about "Early and Late Salmon Rivers and Close Seasons." Mr. Pennell himself is very humorous over "Bagnall's Bungles" and "The Puff Piscatorial;" and Mr. Francis tells us, in his dry, jocose way, what are the difficulties of "An Angler at the Antipodes." Nor must we pass over Frank Buckland's

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clever paper, "On the Thames," or Mr. Stoddart's "Rambles by the Tweed." There are also many characteristic contributions from Dr. Murta, W. B. Lord, Thomas Westwood, Jonathan Couch, Alexander Russel, author of "The Salmon," Greville Fennell, and W. C. Stewart. Our editor has done his work well, and deserves our best thanks.

Such books, however, as we have just noticed, have their value greatly enhanced when their owners can lay their hands as well on such a book as the last on our list, "Facts and Useful Hints Relating to Fishing and Shooting." A copy of it, indeed, ought to have a place in every sportsman's library; and if with a new edition the editor would only enlarge the number of woodcuts and diagrams generally, "Facts and Useful Hints" would become quite a reliable textbook. It tells us of the various methods "for capturing birds, beasts, vermin, and fish," and contains a "great variety of recipes of all kinds, useful to the fisherman and sportsman," more especially "for the management and cure of dogs in disease." The volume has a capital index; but, as we have said, future editions must be more fully illustrated. Nothing but a diagram will help a written description, and we are glad to see that the editor is perfectly aware of the fact.

The Monastery and Cathedral of Worcester, by John Noake. (Longmans; and Noake, Worcester.)—This is a carefully-compiled history of Worcester Cathedral—first as a monastery, from its foundation in the middle of the seventh century under Bishop Bosel to its dissolution under Henry VIII., and then as a cathedral, from the Reformation to the present time. Mr. Noake has gone to the Cathedral MSS. for the details of his book, and has been lucky enough to find among them a journal of Prior Moore, who "was shaven into ye religion ye sixteenth daye of June—viz., on seynt Botulff's day, in an. dm. 1488, he being at that time sixteen yers of age." The journal extends from October, 1518—when Moore was elected prior—to the year 1535, when he retired from office, and contains accounts of his expenditure, his presents, the price of his servant's new shoes, and the doctor's bill, "Gyff to Nicholas of ye Flete for helyng of rybbes in my syde broken, iis." This was twopence, less than the prior paid "For a petycote and a payr of specks to Roger Knight with the makynge," but only three times the cost of a shirt, which is put down at eightpence. On one word, "pant," Mr. Noake has a quere "painter." No doubt it is the *panter* or *panterer*, the servant in charge of the pantry, whose duties are set forth in the "Boke of Cortasye," edited by Mr. Halliwell for the Percy Society, in Wynkyn de Worde's "Boke of Kergynu," &c. Five years after Moore's retirement, the priory was surrendered into the hands of Henry VIII.—namely in 1540—with a clear revenue of 1,290*l.* 10*s.* 6*d.*, many relics set in gilt and silver, and much plate and valuable effects. Mr. Noake pauses here in his history to sketch, and in an interesting way, the internal government and life of the monastery, its cooking and feasting. He then takes up the history of the cathedral, but does not give much detail about its architecture, as that has been done elsewhere by Professor Willis. "The great restoration now in course of progress, will, it is estimated, cost in the whole some 60,000*l.*, and includes the almost entire recasing of the walls and tower, rebuilding of the walls and windows at the east and west ends, restoring the windows of the choir aisles from the perpendicular insertions to their original lancet shape, scraping and cleansing the walls, piers, and roofs internally, re-arranging and re-fitting the choir and its aisles, also the organ and its gallery, paving and warming, erection of new clock and bells, re-opening the west door, &c." Mr. Noake's book is, then, well-timed, and we hope it may help towards the sixty thousand pounds. He has evidently taken great pains with it, and as he has given not only an account of the Cathedral but also of the monastic buildings, the library and school, the manors with their rights and customs, and the deans and chapters. His book must be a necessity to every house in Worcester, as it certainly is a pleasant addition to the shelves of everyone elsewhere who cares for early life in England, and wants to know how monks built and lived, and worked and taught.

The Beautiful in Nature and Art. By Mrs. Ellis, Author of "The Women of

England," &c. Sm. 8vo, with Portrait, pp. 313. (Hurst and Blackett.)—This book is intended for the perusal and benefit of young ladies, and with the usual felicity which waits upon our author's pen, Mrs. Ellis, in easy, flowing English, manages to impart to her readers very correct notions of light and shadow, form and colour, and imbues them at the same time with pure and noble sentiments. She glances, also, at the history of Art, and at its various characteristics and influences. Young ladies could not have on the subject a more delightful book, and we have no doubt of its becoming highly popular among the class for which it was written.

Notes on the Months: a Book of Feasts, Fasts, Saints, and Sundries, 1866.—A desperate specimen of penny-a-lining, this, by a man who must have a very good opinion of himself, or he would hardly have put his very poor gossip-flippant twaddle, some of it might be called—into print. The book has been made up by taking the names of the saints in the calendar, looking them out in Alban Butler's Lives, and then telling his account in a style that can only be described as a bad attempt at the lively. A few bits about other matters, as the Dog-days and oysters in July, Tennyson's Charge of the Six Hundred in October, are thrown in, talk is added to fill up, and the volume is complete. Doubtless, High Churchism is in the ascendant; but whether the young ladies and gentlemen who patronize that form of faith will like their saints served up in the present author's way, we doubt. If there should be any of our readers who like "the style of thing" printed below, in a smart red cover, by all means let them buy these "Notes on the Month": "We will try to elicit some interesting facts and fictions concerning St. Swithin, who might be appropriately adopted as a patron by Messrs. Sangster, and all the umbrella-making fraternity, as his pluvial propensities must necessarily exert a powerful influence on the demand for warranted silks, patent alpacas, and plebeian cotton 'Gamps.'" "Visit of the V. B. Mary, July 2."—The mysterious announcement of the margin demands some explanation. "Thereby hangs a tale," a tale which places the doctrine of the infallibility of the Head of the Romish Church in a most striking light, one which its complexion will scarcely bear."

PUBLICATIONS OF THE WEEK.

- ANDERSEN (Hans Christian). Silver Shilling, and other Stories. Translated by H. W. Dulcken, Ph.D. Illustrated. Fesp. 8vo, pp. 151. Routledge. 1*s.* 6*d.*
- Wild Swans, and other Stories. Translated by H. W. Dulcken, Ph.D. Illustrated. Fesp. 8vo, pp. 149. Routledge. 1*s.* 6*d.*
- The Darning-Needle, and other Stories. Translated by H. W. Dulcken, Ph.D. Illustrated. Fesp. 8vo, pp. 151. Routledge. 1*s.* 6*d.*
- The Tinder-Box, and other Stories. Translated by H. W. Dulcken, Ph.D. Illustrated. Fesp. 8vo, pp. 150. Routledge. 1*s.* 6*d.*
- BERTON (Mrs. Isabella). How to Dine, Dinners, and Dining. with Bills of Fare for all the Year to Please Everybody. (Beeton's House and Home Books.) Cr. 8vo, sd., pp. v.—136. Ward and Lock. 1*s.*
- BLACK'S Guide to the South-Eastern Counties of England. Kent. With Map and Illustrations. New Edition. Fesp. 8vo, pp. viii.—474. Black. 3*s.* 6*d.*
- BLAKE (Lady). The Wife's Error. 3 Vols. Post 8vo, pp. 954. Hurst and Blackett. 3*ls.* 6*d.*
- BRADDOCK (M. E.). Aurora Floyd. By the Author of "Lady Audley's Secret." Revised Edition. Fesp. 8vo, bds., pp. 354. Ward and Lock. 2*s.*
- BUCHANAN (Robert). London Poems. Fesp. 8vo, pp. v.—272. Strahan. 5*s.*
- BUCKLER (J. C.). Description and Defence of the Restorations of the Exterior of Lincoln Cathedral, with a Comparative Examination of the Restorations of other Cathedrals, Parish Churches, &c. 8vo. Cousans and Gale (Lincoln). Rivingtons. 8*s.*
- CASSELL'S Sixpenny Handbooks. 18mo, bds. Cassell. Each 6*d.* Boating, Cookery, Cricket, Croquet, Good Manners, Out-door Games, Shooting.
- COLWELL (Captain). Shadows of Destiny. A Romance. 2 Vols. Post 8vo, pp. xiii.—657. Chapman and Hall. 2*ls.*
- COUNTRY HOUSE (The). A Collection of useful Information and Recipes: adapted to the Country Gentleman and his Household, and of the greatest Utility to the Housekeeper generally. Edited by J. E. B. C. (Field Library, Vol. 2). Post 8vo, pp. 143. Cox. 6*s.*
- DAYS OF YORK. By Sarah Tytler. 2 Vols. Post 8vo, pp. 996. Strahan. 2*ls.*
- FIELDING (Henry). Novels, comprising Tom Jones, The Adventures of Joseph Andrews, and Amelia. Illustrated with 20 Etchings by George Cruikshank. New Edition. Roy. 8vo, pp. xxviii.—539. Bell and Daldy. 7*s.* 6*d.*
- FITZGERALD (Percy, M.A., F.S.A.). The Second Mrs. Tillotson. A Story. 3 Vols. Post 8vo, pp. 1,020. Tinsley. 3*ls.* 6*d.*
- HANDBOOK to London. New Edition, Revised. 18mo, pp. lvii.—317. Murray. 3*s.* 6*d.*
- HESSE (J. P.M.). The Pope's Allocution against Freemasons. A Lecture delivered at Lodge 384, Ireland. 2nd Edition. 8vo, sd., pp. 33. John Heywood (Manchester). Simpkin. 6*d.*
- HOFLAND (Mrs.). The Sisters: a Domestic Tale. New Edition. 18mo, pp. 156. Nelson. 1*s.* 6*d.*
- INDIAN ARMY (The) and Civil Service List, July, 1866. 12mo, sd. W. H. Allen. 6*s.*
- JAMES (Robert). Psalter; or, Psalms of David, with the Canticles. Pointed for Chanting. New Edition. 32mo, pp. 218. Mosley. 1*s.*
- KNIIGHT (Charles). Half-hours of English History. From the

- Roman Period to the Death of Elizabeth. New Edition. 8vo, pp. v.—687. Warne. 5*s.*
- Knowledge is Power. New Edition. Corrected, Enlarged, and Adapted by the Author for Elementary Instruction. Sm. post 8vo, pp. xvi.—426. Bell and Daldy. 5*s.*
- LEACH (John). Etchings. Obg. Topp. 6*s.*
- LETTERS on Financial Subjects. (The greater portion of which appeared in the *Daily Telegraph*.) By Brutus Britannicus. 8vo, sd., pp. 71. Spon. 1*s.*
- LYRA Consolations; or, Hymns for Days of Sorrow and Weariness. New Edition. Fesp. 8vo, pp. ix.—317. Nisbet. 5*s.*
- MACCARTHY (Rev. E. F. M., M.A.). Genealogical Table of the Kings of England and their Families, intended as an Appendix to the various Class Books on English History. 12mo. Hall (Birmingham). Simpkin. 9*d.*
- MAGUIRE (Rev. Robert, M.A.). Mottoes for the Million; or, Evenings with my Working Men. First Series. Fesp. 8vo. J. F. Shaw. 1*s.* 6*d.*
- MALAN (Dr.). Lyra Evangelica. Hymns translated from the French, by Jane E. Arnold. With Prefatory Memoir of Dr. Malan. Fesp. 8vo, pp. xvi.—176. J. F. Shaw. 3*s.*
- MASSE (Edward, M.A.). Sacred Odes, Original and Translated, on Divers Subjects. Fesp. 8vo, pp. vii.—143. W. Hunt and Co. 2*s.* 6*d.*
- MINISTRY of Jesus (The). For Daily Meditation. By C. E. D. 18mo, pp. 140. W. Hunt and Co. 1*s.* 6*d.*
- MOORE (George, M.D.). First Man and his Place in Creation, considered on the Principles of Science and Common Sense from a Christian Point of View. With an Appendix on the Negro. Post 8vo, pp. xxxii.—352. Longmans. 8*s.* 6*d.*
- O'GORMAN (D.). Chronological Record: containing the Remarkable Events from the Creation of the World to the Present Time, compiled from the most Authentic Sources, and collated with the best Authorities, copiously illustrated with Notes; to which is added a list of the Kings and Queens of the Leading Countries of Europe; the Popes of Rome; the Presidents of America; and the Peers of Great Britain. 3rd Edition. Roy. 8vo, pp. 482. Alcock (Manchester). 10*s.* 6*d.*
- OUR Monetary Laws, the Cause of Panics and Commercial Disasters; a Letter addressed to the Vice-President of the Council of the Birmingham Chamber of Commerce, J. S. Wright, Esq. By a Member of the Chamber. 8vo, sd., pp. 30. Cornish (Birmingham). Simpkin. 6*d.*
- PARKER (John Henry, F.S.A.). Concise Glossary of Terms used in Grecian, Roman, Italian, and Gothic Architecture. New Edition, Revised, Illustrated. Fesp. 8vo, pp. iv.—312. J. Parker and Co. 7*s.* 6*d.*
- PUGH (E. B.A.). Sermons Preached chiefly in the Cathedral Church, Bangor. Fesp. 8vo, pp. xii.—306. Douglas (Bangor). J. Parker and Co. 5*s.*
- RICHARDS (Wm., C.E.). Gas Consumer's Guide: containing Instructions on the Management of Gas; the Means of Economizing Gas; Popular Description of Gas Meters, with Full Directions for Ascertaining the Consumption by Meter; Ventilation, &c., &c. 12mo, cl. sd., pp. 100. Spon. 1*s.*
- RIDLEY (Rev. W. H., M.A.). Every-Day Companion. Part 2. From Whitsuntide to Advent. Fesp. 8vo, cl. lp., pp. 91. J. Parker and Co. 1*s.* 6*d.*
- SKETCHES of Russian Life Before and During the Emancipation of the Serfs. Edited by Henry Morley. Post 8vo, pp. vii.—298. Chapman and Hall. 8*s.*
- STORY (William W.). Proportions of the Human Figure, according to a New Canon, for Practical Use; with a Critical Notice of the Canon of Polykleitos, and of the Principal Ancient and Modern Systems. Illustrated by Plates. Sup. roy. 8vo, pp. 73. Chapman and Hall. 10*s.*
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- YONGE (Miss). The Castle Builders; or, the Deferred Confirmation. By the Author of "The Heir of Redclyffe," &c., &c. 4th Edition. Fesp. 8vo, pp. 307. Mosley. 3*s.* 6*d.*
- The Chosen People; a Compendium of Sacred and Church History for School-Children. By the Author of "The Heir of Redclyffe." 4th Edition. 18mo, cl. sd., pp. xiii.—184. Mosley. 1*s.*

SCIENCE.

THE GLACIAL SUBMERGENCE.

MR. ANDREW MURRAY, in his work on "The Geographical Distribution of Mammals," thus remarks on the theory which Mr. Croll has at various times advocated in the READER with respect to the glacial epoch:—"As regards the glacial epoch being the result of the excentricity of the earth's orbit, there is much that is attractive in the idea. It would explain many puzzling facts, and others which appear inconsistent with it might be explained away or reconciled to it. For example, it may be said, if that is a true explanation, the glacial epoch should return periodically; and that this has been so we have no evidence. But the heat of the earth until the glacial epoch may have been sufficient to have enabled it to have endured the cold with only a slight alteration of temperature, sufficient to make such a change of condition as I require for the development of new species, but nothing so great as to produce an extinction of life on any part of the globe. Of course, it would be less and less felt the further back we go in the history of the earth. There are, however, some facts apparently opposed to it, which I do not see at present any means of explaining away. The excentricity of the earth's orbit would produce its effect at regular periods—always the same; and at each of these periods, marks of its presence should be left. The mark of its presence which I would require would, of course, be more or less an important change in the types of animal and vegetable life. These we have; but they do not recur at the right time, some being separated by longer periods than others. Then, again, the necessary assumption that the cold did not extend to both hemispheres at the

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same time, seems inconsistent with some facts which we shall have to consider as we go along; more especially the close affinity of the Arctic and Antarctic whalebone whales, whose ancestors could never have passed from the one Pole to the other, unless the cold extended over the whole earth to such a degree as to render the equatorial seas tolerably cold, or unless the constitution of these whales was something very different from that of their descendants."

On the "ice-cap" he remarks:—

"This hypothesis depends upon several assumptions, the withdrawal of any of which must be fatal to it. There must have been a vast accumulation of ice in the Northern Hemisphere, and it must have been thickest towards the Pole; there must have been not one submergence, but several; and these must have taken place during the continuance of the glacial epoch. Now, first as to the ice; is there any reason for supposing that at the present time it increases in thickness as it approaches the Pole? I have not met with any statement to that effect; and if the voyagers who have penetrated furthest had observed any indication of its becoming so, they would surely have mentioned it. But, both from their sketches and descriptions, it appears that the ice and glaciers continued of the same thickness as they advanced to the North. Into this question the dimensions and extent of mountain glaciers, such as those of the Alps, do not enter. The inferences of Venetz and Charpentier as to the immense extent of these may be perfectly correct; but it does not follow that their height must have been correspondingly great. They are, however, exceptional and detached, and do not affect the general mass of Polar ice. Of course, in the case of sea-ice it would probably be of a greater depth the further north we go, and the greater the cold there is; but that is nothing to the purpose, for ice is lighter than water, and an addition to its depth would not add to its weight. It is only by accumulation above the level of the sea that additional weight could be produced. As no one has reached the Pole, we cannot tell from observation what is the case there; but we may reason from analogy as to what should be found there. If we assume that the cold becomes more intense the nearer we approach the Pole, it by no means follows that there should be more ice there. All the ice of these regions comes from snow. Snow is produced by warm vapour-bearing clouds or atmosphere coming in contact with cold air. It never falls when the thermometer is much below 32° Fahr. The vapour-laden warm air which has risen from the tropics, and ascended above the colder temperate atmosphere on meeting the frozen air of the Arctic regions, deposits its vapour in the shape of snow. It is, therefore, always on the boundary of the eternal ice that snow will be deposited. The Pole itself should be clear from fogs, or vapour, or snow. How far the direct heat of the sun might have some effect in producing them during the short summer we cannot tell; but we know that that is not the origin of the snows which fall elsewhere. It comes from the source already mentioned. Increase of snow and ice should therefore be always at the outer margin of the Polar ice; when there is no yearly increase in the cold, when it is standing water between heat and cold, there will be little increase in the breadth or thickness of the ice, for the heat of summer will melt away the increase of winter. But when the cold is on the increase, as when the glacial epoch came on, its last year's gain would not be melted away indeed; but still there would be no increase of snow or ice in the interior—it would be always at the outer margin that the increase would go on; and the effect of increased cold would be, not to pile up more ice upon that which already existed, but to advance the margin towards the Equator; and all that the margin would gain in increase would be the few years' accumulation, which might have fallen before it was left behind in the interior by the general advance of the margin towards the tropics. The glacial ice, according to my view, therefore, never was thicker than it is now in Greenland and the Polar Seas. Of course, if I am wrong in my reasoning as to the deposit of snow in the Polar regions, and if the analogy of what is now to be seen in the Polar regions can be disregarded or explained away, I then must abandon my position, and acknowledge that there is no limiting power but time to the thickness which the sheet-ice may have attained during the glacial epoch. I would only say in that case that I am astonished at the moderation of Agassiz and his followers in limiting it to a mile. The rate at which the glaciers of the Alps move

(from several inches to a foot or two in the twenty-four hours), indicates a rate of increase at the upper end of many feet during the year; for although they are, as it were, the outlets of large lakes of ice, and consequently their rate of movement is no guide as to the amount of snow which may have fallen on every square foot, still, considering how much is lost by melting, the rate of movement shows that the increase is very great; or, if we merely reckon all the rain that falls during the year in our own country, which would then of course all be snow, and estimate the depth of ice as equal to that of the rainfall, it will be a very low estimate to take that at a foot in the year; and if we then take Mr. Croll's reduced datum of only 10,000 years' continuance of cold without a break, we should on that ratio have a thickness about two miles in height. Or if the alternative proposition of no breaks of warmth be adopted, and his 100,000 years be accepted as the limit of time, the thickness on the same ratio would reach twenty miles in height.

"Again, as to the repeated or alternate submergences and elevations during the continuance of the glacial epoch, this, no doubt, may have been, but it can scarcely be called more than a conjecture. All that can be said of the facts to which Mr. Croll alludes as in some degree supporting the idea is, that they are not irreconcilable with it. They are as consistent with the subsidence (which all admit) having taken place subsequent to the retreat of the ice as during its subsistence. The evidence of subsidence, such as that of beds containing shells being found overlying the drift, points to a date subsequent to the cessation of the chief rigour of the glacial epoch, and some of them indicate the lapse of long periods of time between its close and the submergence. The old water-courses and striated pavements found by Mr. Geikie in the drift speak neither for nor against submergence, but are so far in favour of a break in the intensity of the cold, although they do not necessarily prove this. They may have arisen while the ground where they occur formed part of the outer margin of ice, and vibrated between advance and retreat. In our own times, without any apparent alteration in our climate, an immense barrier of ice, which had surrounded the east coast of Greenland for four centuries, broke up in the year 1816, and in that and the following year disappeared from the coast. Its disruption and regrowth might simulate some of the phenomena referred to by Mr. Croll. Lastly, if the elevation or transference of mountain chains and vast continents from one hemisphere to another failed to disturb the gravity of the earth, the existence of such a quantity of ice as it seems reasonable to admit the existence of could have had still less influence, especially if the balance of the earth were preserved by both Poles being refrigerated at the same time."

It may be worth while to add the opinions of a French geologist on the same subject. M. Babinet considers that in some periods the invasion of the glacial ice must have been very rapid. He says that all the gigantic mammals which have been discovered entire have been found with their noses turned up towards the air. His hypothesis is, that the glacial epoch was caused by the interposition of some cosmical mass between the sun and the earth.

ELECTRIC LIGHT IN LIGHTHOUSES.

THE recent publication by the Board of Trade of some correspondence relating to the electric light presents a favourable opportunity of giving our readers a brief account of what has been done on this very important subject.

The electric light was first introduced experimentally for lighthouse illumination in 1858 at the South Foreland, and passed through the ordeal of a trial at that station of six months' duration, including the winter season, without casualty. During this period it was under the sole charge of the patentee, Professor Holmes. The Trinity House authorities, wishing to give it a more extended trial, bought the plant used at the South Foreland, and after very costly alterations re-erected it at Dungeness on the 6th of June, 1862. Since that time it has been maintained with a varying amount of success, but so little does it appear to have gained the confidence of the Elder Brethren, that the old apparatus is always kept ready for lighting at a moment's notice—not, indeed, without good cause. Between June, 1863, and December, 1864, the electric light failed, either partially or entirely, for an aggregate period of 119½ hours, the oil lamps having been brought into use for 26

hours 40 minutes. On referring to the detailed report of the causes of failure, it appears that the electrical part of the machinery is, in reality, the least liable to derangement. "Want of draught," "want of steam," "supply of water running short" are the most frequent causes of falling off. So long as the motive agent is liable to such serious and frequent failures, it is of comparatively little use attempting to improve the lamps. The most important extinction of the light happened on the 15th of February last, when the lamp was out for a quarter of an hour. It was caused by the carbon holder resting on the top of the lens. The lightkeeper had fallen asleep during his watch, and the engineer on duty was in the boiler-room reading the paper. The keeper awoke, and, finding the light out, proceeded up the steps to the lamp. The shaking caused by his progress up the steps was sufficient to free the holder, and cause the lamp to resume burning. This occurrence took place only a few days after the establishment had been visited by Professor Holmes, at which time some trifling defects in the machine had been remedied. Three lightkeepers and three engineers are employed, so that even in the longest winter nights there is no undue strain on their physical faculties. In the case of failure now under consideration, the defect would have been noticed by the engineer had he been in the machine-room, owing to the flashing of the light from the machines. In a letter to the Board of Trade, dated March 5, 1866, the Secretary of the Trinity House says: "No oil lamp could be extinguished in the same way; and although some diminution of the light might occur in cases of lengthened inattention or neglect, it would not be very sensibly affected in the period of time during which a lightkeeper is on the watch; such it has been proved is not the case with the electric light." On the whole, the opinion of the Elder Brethren is not favourable to the employment of the electric light as a means of lighthouse illumination. They are, however, determined to proceed to further trials.

The latest novelty in lighthouse illumination is an apparatus invented and patented by Mr. Wilde, of Manchester, the principle of which was first made public in a paper read before the Royal Society on the 26th of April last, although the experiments appear to have been carried on for some time previously. Mr. Wilde is now in communication with the Commissioners of Northern Lighthouses, who have ordered one of his magneto-electric machines to be tried side by side with Professor Holmes' apparatus, in one of the lighthouses under their control. The greatest difficulty, and one which was not overcome at the date of the report, is the selection of a suitable site for the experiments. It must be borne in mind that a good and uniform supply of fresh water, for the purpose of feeding the steam boilers, is as essential to the electric system of illumination as oil is to ordinary lamps. It is true that sea-water might be employed; but marine boilers are very troublesome to keep in order, and decay rapidly. The Commissioners' engineers, Messrs. Stevenson, conclude their report by stating "that unless the electric current can be conveyed with certainty for distances varying from a quarter of a mile to two, or even three miles, the electric light cannot be applied in many of the important stations to which we have referred."

Amongst other highly interesting information contained in the papers published by the Board of Trade is an account of the progress of lighthouse illumination by electricity in France, drawn up at the request of the British Government by M. Reynaud, the French Director of Lighthouses. It will be seen that our neighbours, who have the credit of being amongst the first to apply scientific discoveries to useful purposes, were in this particular instance considerably behindhand.

The first French light was erected at Cape La Hève, near Havre, on the 26th of December, 1863. The magneto-electric apparatus is worked by two steam-engines, each of three horse-power, situated at the bottom of the tower, only one of these engines is used at a time, excepting during fogs, when both are set in motion. No commutator is used for reversing the currents, so that each carbon is successively subject to positive and negative currents, thus ensuring the equal consumption of both carbons. The apparatus continued in action without requiring any repairs of importance, and on the 2nd of November last, the second lighthouse on Cape La Hève (distant about 300 feet from the first) was fitted with an electric lamp.

The cost per hour of the electric light is 2.179

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francs, and of oil lamps 1'943 francs. The relative intensity of the two lights is calculated at 5,512 and 630. Thus, comparing the cost of obtaining the same intensity of illumination, there is an economy in favour of the electric light in the proportion of '00308 to '00040. These details differ somewhat from those previously given. The Trinity House authorities do not furnish us with any particulars of the comparative cost of the two systems, but they state that the expense of maintaining the electric light at Dungeness is 758*l.* 18*s.* 9*d.* per annum. As regards its illuminating power they say, "the actual results appear to be that for a limited range of from nine to ten miles, it is immensely superior to any other light, but beyond that distance it appears to lose, in a great degree, its power, until, at eighteen or twenty miles, it is not very different from an ordinary first-class light."

The difficulties attendant upon the introduction of the electric light into lighthouses are of three kinds, and it appears to us that this division has, to some extent, been lost sight of. Firstly, there is the difficulty of finding a lamp which will give a uniform and steady light. Supposing this to be obtained, a constant current of electricity has to be provided. These two questions belong solely to the electrician. The third is the best form of lens or optical apparatus which is to be used for exhibiting the light. This point should be settled by an optician. We have omitted the engineering part of the question, as there is practically no difficulty whatever in providing a steam-engine which shall fulfil all the necessary conditions, always supposing that a good supply of fuel and water are at hand. Supposing the electrical part of the apparatus to have been brought to perfection, comparatively little progress would have been made, and the light would still fall off whenever the supply of fuel or water ran short. We have already shown that, so far as the Dungeness lighthouse is concerned, the great cause of falling off has been the want of steam, caused either by scarcity of water or bad draught in the furnace. Until these defects are remedied, it is idle to talk of the "delicate apparatus," "the danger inherent in the peculiar nature of the electric light itself," and "the infirmity of human nature."

CORRESPONDENCE.

THE ORIGIN OF SPECIES.

To the Editor of THE READER.

Sir,—Whilst I am very sensible of the handsome and much too favourable terms in which you have spoken of my volume on the "Geographical Distribution of Mammals," in your review last week, there is one point on which I see that I have failed to convey a correct idea of my views, and on which I shall be glad if you will allow me to put myself right.

It is as regards the change in physical condition which goes on throughout the world. I see that I have expressed myself so badly as to lead you to suppose that I do not think that change is continually in operation, but that the condition of life is permanently stable not only occasional interruptions of change. It is only by contrast that I so consider it. I quite agree with you that there is a constant, imperceptible, slow change going on in everything, which may be likened to what is called the progress of decay in ourselves. It has been since the world began and will be to its close. But, besides this, there is another phase of change, not necessarily more rapid in progress, but which comparatively suddenly produces perceptible alteration, as when a land which has been gradually sinking, at last sinks the final hair-breadth which admits the sea over the barrier to flood a continent. The change at that period may have been in no way increased from what had been going on for countless ages without being felt, and yet at last it has reached the stage when it is felt. In a period which may be but as a moment in time compared to the ages during which the change had been gradually creeping on, we have all the results of rapid change—a sea instead of dry land—fishes and sea-weeds instead of terrestrial plants and animals, and all the crowd of altered conditions which such changes bring in their train.

In contrasting these two phases or results of change, I daresay I have got into the way of speaking of the former as actual rest or absence of change, in contradistinction to change producing more rapid results. But I did not mean to ignore or deny the ceaseless round of change which actually is in progress, although it seems

rest to us. I have to thank you for pointing out the obscurity, and should another edition of my volume ever be called for, I shall take pains to remove it.

Since I am addressing you, at any rate perhaps you will allow me to say a word upon the ingenious hypothesis suggested by you, that a ceaseless change in the soft parts, the myology, and above all in the brain of all organized beings, is constantly in progress preparing the way for a change in the osseous structure when an alteration in their physical conditions of life shall take place;—not that I propose to give an opinion upon your idea either one way or other without further thought; but it seems to me so deserving of consideration that I should like to submit the point of view which seems to me most favourable for examining and meditating on the main element in the hypothesis.

With this view, I would suggest that you should by no means restrict the idea to change in the myology or the brain; not, indeed, that you wholly do so, but that you admit or imply a greater capacity for change in the muscles than the bones, and in the brain than either. I do not suppose that you mean that, in point of fact, any visible alteration tending towards a new form ever takes place in these parts any more than in the osseous parts, previous to the actual change in all. If you do, I should be at issue with you on this point of fact; but if, as I presume, you mean only a growth of change imperceptible to our finite senses, then I can see no reason why you should limit the process of such change to one part more than another, to the brain more than the bones. The relation of the bones to the muscles, and the muscles to the nerves, and the nerves to the brain, is such that a change on any one of them cannot be made without necessitating a change on all. I should therefore prefer to treat the proposition as simply, that an accumulation of unfelt progress towards a visible change goes on in the frame of every organized being, making no sign until the cup is full, when it runs over and the change is effected, just as a sea which has been long filling up is at last turned into dry land, or as a sinking barrier at last gives admission to a whole ocean.

The hypothesis has thus the advantage of bearing an analogy to what takes place in other phenomena, such as those I have above cited, and I imagine few will dispute that there are what may be called homologies in laws as well as in organs.—I am, &c.,

ANDREW MURRAY.

67, Bedford Gardens, Kensington,
July 23, 1866.

REPORTS OF LEARNED SOCIETIES.

LONDON AND MIDDLESEX ARCHÆOLOGICAL.—*July 19.*—Annual General Meeting.—Mr. Alfred White in the chair. Mr. Deputy Lott was elected a Vice-President, and Mr. Black and Mr. Campkin new members of the Council. Very satisfactory financial and general reports were read. The officers were re-elected, and thanked for their past services.

MEETING FOR NEXT WEEK.

TUESDAY.

LONDON AND MIDDLESEX ARCHÆOLOGICAL, 10 A.M.—Excursion to Bedford, Laleham, Littleton, and Stanwell.

THE ARCHÆOLOGICAL CONGRESS.

SATURDAY was the fifth day of the proceedings of this society, and about 400 members and visitors joined in the excursion to Windsor and Eton. It is remarkable how many old traditions and ideas are disturbed and uprooted by the investigations of the antiquarians. Their triumphs almost resemble those of the earliest pioneers in geological, and perhaps in most sciences, which consisted in constantly upsetting the theories of their predecessors. The horror of local antiquaries, and of the guardians and showmen of archæological lions, must be inexpressible on these occasions. Fortunately the people like to be deceived, and after a short time the old story can be told as felicitously as ever. Mr. J. H. Parker met the party, and his first exploit was to demonstrate that the "Norman Tower" was quite an erroneous title for the keep, because the Norman keep was nothing more than earthworks surmounted by a wooden structure; nor was there any masonry at Windsor

of an earlier date than that of Henry II. Then the mound was not natural, but artificial. The holes in the archways of the gates, both here and at the Tower, were not formed for the purpose of throwing down sand and other corroding substances on assailants, but for exactly an opposite process, to pour down water on any fires which an enemy might make with faggots or the like to burn down the portcullis. When the parties got to St. George's Chapel, the same ruthless destroyer of old associations and guide-book stories proved distinctly that Quentin Matsys, with whose work those who have been to Antwerp are familiar, never could have manufactured the railings which now surround Queen Charlotte's tomb, for the simple reason that he was only nine years old at the time they were made. The credit is due to a nameless English workman. Professor Willis took up the same line at Eton. He has just made the discovery that the chapel does not stand, as is generally supposed, on the site of the original chapel, erected by Henry VI. The only portions of that building which remain are the stalls and loft. On Sunday Dean Stanley preached in his Abbey of Westminster. On Monday Mr. Cyril C. Graham lectured in Albemarle Street on the proceedings of the "Palestine Exploration Fund." We give a report of it as abstracted by a cotemporary, the object being to bring the claims of this undertaking as much as possible before the public:—

Mr. Graham said that the fund had now existed for one year only, but during that period considerable success had been achieved. In pursuance of the plan adopted by the committee in 1865, Captain Wilson, of the Royal Engineers, and Lieutenant Anderson, his able assistant, were sent out to Palestine with a view of making such a general survey of the country as would enable the promoters of the fund to fix on particular points for further investigation. The expedition had been constantly employed in the country from December, 1865, to May, 1866, with eminently satisfactory results. Though we had long known the sites of Jerusalem and the other larger cities of the Holy Land, now for the first time had an attempt been made to explore in a true scientific spirit the regions which lay between the more considerable towns. They had fixed with accuracy the scene of Samson's life, the tomb of Joseph, the well where Christ had spoken to the woman of Samaria, and the beautiful summer palace of Solomon. Two debated questions had been definitely settled—the confluence of the Jabbok with the Jordan, and the course of the Wady Surar. A series of detailed maps had been carefully formed from most accurate observations for time and latitude, representing the whole backbone of the country from north to south, including the Lake of Gennesareth and all the watercourses descending to its western shores. The nature of the country, especially in the south, was very unfavourable for rapid reconnaissance, and it was unsafe to trust the eye in places which had not been actually visited. Many errors had crept into existing maps in this way, and the maps now made had been constructed to remedy the defect. Though great difficulty arose in the exploration of the country, owing to the small number of travellers who could speak the language, and also to the fact that nearly all visitors to the Holy Land used to traverse the same route, yet much might be done by a judicious and careful examination of those traditions which were preserved by the Arabs in all their original completeness. Materials had been collected for making 50 plans, with detailed drawings of churches, synagogues, mosques, temples, and tombs existing in various parts of the Holy Land, while the Hebrew and Samaritan inscriptions which had been discovered had been referred to Mr. Deutsch, of the British Museum, who would report on their contents and age at an early date. The most interesting ruins of Palestine were the remains of the synagogues. They all lay north and south, had their gateways in the southern end, the interior being divided into five aisles by four rows of columns, and the two northern corners formed by double engaged pillars. The position of Chorazin had been fixed with tolerable accuracy, and great light had been thrown on the site of Capernaum by tracing the ancient system of irrigating the plain of Gennesareth, while the valley where David and Goliath fought had been nearly ascertained. Excavations had been made, and most interesting remnants of synagogues and churches brought to light, and had been continued

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by Her Majesty's Consul at Damascus. A series of 160 photographs had been taken, comprising views of sites, details of architecture, inscriptions, &c., the Samaritan Pentateuch, and a few natural objects. Whatever successes had been achieved were mainly owing to the energy, intelligence, and accuracy of Captain Wilson and the exertions of Mr. Grove, the indefatigable secretary, who had been the founder of the fund, and through whose efforts it had assumed, after the short space of a year, so important a character. The Dean of Westminster, in tendering Mr. Graham the thanks of the Institute, mentioned that Miss Burdett Coutts had subscribed 500*l.* with the intention of ascertaining the best means of providing Jerusalem with water, which it very much needed. This could be done only by a complete survey, which was undertaken by Captain Wilson, and was the precursor of the great series of expeditions to promote which the Exploration Fund had been established. The gradual approach of the recognition of the site of Capernaum must possess very pleasurable anxiety for the student of Bible history, for there the Saviour spent the greater part of His life on earth.

Mr. Foss then read a paper on "The Legal History of Westminster Hall," and Mr. Burt one on the "Public Record Office." Lambeth Palace, the Temple Church, St. Mary Overy, and St. Giles's, Cripplegate, were afterwards visited. On Tuesday Mr. G. Deutsch read a paper "On Semitic Palæography and Epigraphy." He traced back the formation of our modern handwriting through the Etruscan, Hellenic, and Italic stages, to the rude scrawls of the Phœnician hone-cutters. Mr. Deutsch gave a brief outline of the ancient and modern history of the art and religion of the Phœnicians as the chief representatives of Semitism in early times, and said that there was no more difficulty in understanding Phœnician writing than in deciphering Greek or Roman inscriptions. He next gave a short account of Phœnician studies in Europe, and also a description of the monuments recently found on the soil of Phœnician colonies, chiefly votive tables discovered in Carthage and the trilingual inscription of Sardinia, which, though brief, would be of the greatest importance for the purposes of comparative hierology, numismatics, and linguistics in general. He expressed his thanks to the promoters of the Palestine Exploration Fund for the assistance he had received from an inspection of their series of photographs taken in the East, especially those relating to the Samaritan Pentateuch, and was glad to be able to add that he had succeeded in deciphering the oldest Samaritan epigraph now existing, which had been found immured in the wall of a mosque near Nablus. The science of palæography supplied the greatest link in the chain, which would, he trusted, hereafter draw all humanity into one great and solid union. Mr. N. Whitley read a paper on "The Flint-flakes found in Devon and Cornwall." Afterwards the Congress made an excursion to Hampton Court. Mr. J. H. Parker gave a lecture on the architectural details of the structure. Mr. George Scharf also gave a discourse on the tapestry and pictures of the Palace, and in the course of his address traced the history and vicissitudes of the Royal property of the Kings of England. With regard to the pictures, many of them had curious and eventful histories. For instance, the picture of the meeting of Henry VIII. and Francis I. on the Field of Cloth of Gold had been at one time sold to the French ambassador by Charles II.; but the Marquis of Dorset, the portrait of one of whose ancestors appears in the painting, cut off the head from the likeness of Henry VIII., so that the French ambassador refused to fulfil his contract with the King. The Marquis afterwards returned the head of Henry VIII., which was again added to the picture. This anecdote accounts for the circular line which may be now discerned on this curious painting by inspecting it closely. "The Hampton Court Beauties," painted by Kneller, were erroneously so termed; the real Hampton Court Beauties were the

pictures painted by Lely, while the portraits executed by Kneller were likenesses of the famous women of the Court at Windsor. The Congress then visited Fulham Palace, where they were received by the Bishop of London and Mrs. Tait. The Bishop gave an account of the history of the building, which, he said, belonged to the Bishops of London since the seventh century. Amongst the pictures is the only portrait now extant of the famous Bishop Ridley.

On Thursday, the concluding meeting was held at the Guildhall, the Marquis of Camden in the chair, when it was announced that Kingston-on-Hull was selected as the place of gathering for next year. The thanks of the Congress were directed to be conveyed officially to Her Majesty the Queen, through the President, as moved by Mr. Beresford Hope, M.P., and seconded by Sir John Boileau, V.-P. Votes of thanks were then passed to the Lord Mayor, and to those various institutions and individuals who had afforded facilities during the sittings and on the excursions, the proposers and seconders being the Dean of Westminster, Mr. Beresford Hope, M.P., Mr. Freeman, the Rev. Mr. Bingham, Sir John Boileau, the Rev. Mr. Coates, Mr. Parker, Mr. J. Henderson, Mr. Burt, and the Rev. J. Allen. The reference by one of the speakers to the hospitality displayed on the opening night of the meetings at the Deanery of Westminster caused a display of warm affection for the amiable Dean; and the acknowledgment of the personal courtesy and attention of the Bishop of London and others was in like manner very cordially appreciated. The vote of thanks to the President, the Marquis of Camden, was warmly responded to; and then a paper on the Seals of London, by Mr. S. De Grey Birch, the son of the Keeper of Antiquities in the British Museum, concluded the proceedings of the Congress.

ART.

CHURCH CHRONICLES.

A Chronicle of the Church of St. Martin in Leicester during the Reigns of Henry VIII., Edward VI., Mary, and Elizabeth. By Thomas North. (Bell & Daldy.)

IF a competently-instructed person had the materials at hand from which to compile a history of any one of the old churches which ornament our country, he might produce a volume of much antiquarian interest. The records do exist in many cases; sometimes in our great libraries or in the archives of our cathedrals, more commonly, utterly neglected, among the rubbish with which churchwardens' and overseers of the poor fill the parish chests; but we do not know of a single instance in which these memorials of a dead past have been turned to account in an intelligent and scholarlike manner. The antiquaries of France and Germany have shown us what it is possible to do with records of far inferior interest. But the local historians of this country are mostly quite ignorant of foreign literature, and are content to publish meagre extracts, of which they do not understand the meaning, or to dovetail scraps and speculations together, for the purpose of setting forth their own vague notions on religion and "progress." What effect this kind of nonsense may have on those who contemplate history from the point of view of speculative theology we will not stop to point out; that it is very harmful to those who really wish to enter into the life and feeling of our ancestors is evident to everyone who has attempted to make social history an object of serious study.

Mr. North's chronicle of St. Martin's Church, Leicester, is a specimen of the manner in which local history should *not* be written. It is, however, not a bad or a flagrant instance of misdoing. The author has evidently carefully read his authorities, and has even (a rare thing in these days of book-making for the million) given us extracts—not always judiciously chosen, however—

with the original spelling and contractions. Where he has failed is, that he has not taken the necessary time to fully master his subject, and has, nevertheless, felt himself bound to try to give a philosophical history such as could only be produced by a person whose mind was thoroughly saturated with the lore of the Middle Ages. Mr. Walker Orde, when he wrote the early part of his "History of Cleveland," found it necessary to give very lengthy details as to the manners and customs of the ancient Britons, not considering that these facts, though new to himself, were familiar to all his intelligent readers, and were entirely out of place in a county history. In the same way, Mr. North, evidently surprised by the interesting facts he has found in Count de Montalembert's "Monks of the West," has not spared to inflict on us a biography of Saint Martin, although that mythological hero's life has been chronicled a hundred times, and he has even given us, from the stained glass in Christ Church, Oxford, an engraving of the typical act in his legend, although the fact that Saint Martin the bishop divided his cloak with a beggar, is as well-known as that Oliver Cromwell had a wart on his right temple, or that Henry the many-wived quarrelled with the Pope about one of his matrimonial speculations. This is no doubt pretty book-making, but it is simply useless to those who look for instruction, and is far worse than useless, because it occupies space which, but for gossip gleaned from Mrs. Jameson's "Sacred and Legendary Art," and Professor Blunt's book on the Reformation, would probably have been occupied by passages from the many unpublished records which really would, if given to the world, throw light on middle-age habits of thought. There are but five pictorial illustrations in Mr. North's pages, and two of them have no more necessary connexion with Leicester than they have with any other town in England; they are simply plates to illustrate not Mr. North's writing but his clippings from popular writers, concerning St. Dunstan and St. Martin.

The unfairness of this mode of doing literary work is not confined to the harm done by giving fourth-rate literary gossip where we hoped for new facts. If the evil stopped here, it would be bad enough, but the greatest injury is done by possessing men's minds with the prejudice that all has been said that can be said on the subject, and thus keeping the genuine antiquary out of the field, or hindering him from getting a hearing. There is only a demand for a limited amount of historical literature, and, therefore, every page of scissors-and-paste compilation keeps a corresponding amount of valuable knowledge from the reader.

The extreme sympathy shown to the Reformers and their doings is in very bad taste. Doubtless the Reformation was, as the Puritans said of the Battle of Worcester, a "crowning mercy," and most probably the party who carried it out were, on the whole, somewhat better, nobler, and more God-fearing, than those who clung with the tenacity of despair to those old forms and older thoughts in which their faith, their literature, and their history were embodied; but all this is best said, if it is to be told at all, in the fewest possible words, and not inserted, like ham in a sandwich, between extracts from churchwardens' accounts or explanations of ritual customs.

The great error of the book, however, is that it is far too meagre in its extracts from the Church records. What we want is, every important fact; and it is hard to say, now that the meaning of history is so widening upon us, what facts are unimportant. These facts should all be given continuously under their dates, as in the manuscript, and the notes thrown at the bottom of the page or at the end of the volume. It is wild work to insert bits of the text in a continuous modern history. The best service that Mr. North ought to hope for from his book is, that it may lead to the whole of the

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Saint Martin's records being reduced to a series and printed *in extenso*. If he or any other local antiquary will do us that favour, we shall not be wanting in gratitude, and can, in such case, well excuse notes explaining to us "the ardent longing for Christian unity" which animated the councillors of King Edward VI.

Mr. North's Antiquarianism, as we have hinted, is of a meagre character. He does not often blunder, however. Thin, poor, and without that imaginative feelings so nearly akin to poetry, without which the study of the past is a merely barren cataloguing and counting of names, actions, and dates, his book usually gives the proper explanation of a thing when he treats of it at all. How many persons, for instance, writing a work like Mr. North's, would have gone fatally wrong where he goes right on the subject of the Eulogia or Holy bread? This Old World custom, which still survives in France, has had more nonsense talked about it than perhaps any other equally harmless bit of symbolism. It was the custom here, from the earliest Christian days until the Reformation, for the priests to give the people after mass small pieces of bread—common household bread that is, not the consecrated wafer. This was consumed as a type of the brotherly love which ought to be among Christians. The *Panis Benedictus* was ardently prized by the common people. The loss of this favourite rite seems to have affected them far more deeply than many other more weighty changes on that great revolution. One of the chief demands of the men of Devonshire when they arose in arms against Edward VI.'s Government was, "We will have holy bread and holy water every Sunday;" and when these same unfortunate Catholics laid siege to Exeter, they carried before them the host under a canopy, with banners, candlesticks, crosses, holy bread, and holy water. At Leicester the Holy Loaf cost threepence a time. We do not learn from the accounts, as Mr. North gives them, whether these loaves were bought every Sunday, the two entries printed by him relate to 4th March and to Palm Sunday of the year 1548.

If he had consulted Fox the Martyrologist, he would have known that the words which he says in his vague way (giving no reference) were put forth in certain Royal Injunctions issued in the latter years of King Henry VIII.'s reign, to be said by the priest, before giving the holy bread to the people, were not prose as he prints them, but verse, and that they were the composition of a no less noteworthy person than Bishop Ridley, the Martyr, the unique portrait of whom we have noticed in another place.

There are several very interesting notices of plays, players, and their garments, scattered through the volume, which will be easily found, as it has a most excellent index. It seems highly probable, although not quite certain, that plays were acted in Saint Martin's church as recently as 1560. We know that this was sometimes the case after the Reformation. Mr. North supplies us with a reference new to us, as it will be to most of our readers, which shows that such exhibitions had not entirely ceased in the beginning of the seventeenth century. "[1602] Paid to Lord Morden's players, because they should not play in the church, *xiii*," is an entry in the Syston parish register. It was first printed by Mr. Kelly in his "Ancient Records of Leicester" (p. 18).

There is probably no subject where modern opinions are more entirely different from our unreformed ancestors than that of the sort of reverence due to churches. They who were contented to live in poor and mean dwellings, with far less comforts around them than the lowest of our peasantry now have, gave of their substance to make the churches as stately and beautiful as their hearts could imagine. Whatever was noble in art, intricate in design, costly in execution, or valuable for its rarity, they ungrudgingly gave to the houses of God; and yet, with all this devo-

tion, they had none of that seeming reverence which makes men so shrink from secularizing religious things, that they deprive religion of half the natural support which it would, if this spirit were put away, derive from the free life of the people. We once heard a lady—one of the most worldly-minded of our friends—suggest that the architect of the new church of St. George at Doncaster could be "no Christian," because he had permitted pigs to be sculptured on the drip-stones of the windows of the south aisle. How widely different is this from the feeling which prompted the Rabelaisian humour that overflows in the misereres of our cathedrals, where we see every grotesque act of life represented with unshrinking realism! The revival of classical studies has perhaps had quite as much to do with this change as the revolution in religious feeling. This change has gone at least as far in Roman Catholic countries as in Protestant Britain. Unless we have much misread history, the same alteration in feeling has occurred once before in the world. The contemporaries of Augustus and Tiberius were as little superstitious as we, yet their nervous fear of the grotesque in connexion with the popular religion was far greater than that of their ancestors, who lived nearer to the heroic age, when no hard line was drawn between the seen and the unseen—the sacred and the profane. The realism of Homer, and even the humour of Aristophanes, have beneath them a distinct undercurrent of religious feeling, akin not to the polished sarcasm of the men of the Augustan or Napoleonic eras, but to those who carved the wild imaginings and broad satires in our churches, and to the now-forgotten jesters who paved the way for Rabelais and Shakespeare—the two great humorists of the world.

THE BRITISH INSTITUTION.

ACCORDING to the report of the directors of this institution, the lease of the premises terminates at Lady-day, 1867, "when it is understood that the property will be put up for sale by auction." A writer in the *Athenæum* of last week implies that, "upon terms beyond the resources of the governors," the lease could be renewed. But we understand there will be no renewal of the lease upon any terms; the property is simply to be sold, and unless the directors are in a position to buy the freehold, which we fear, from the state of their finances, they are not, this, in all probability, is the last exhibition we shall see within the walls of the British Institution. Circulars, in fact, are now being issued to artists announcing that there will be no spring exhibition next year.

There has been a considerable disposition manifested of late years, especially by young writers and would-be critics, to undervalue, if not absolutely to ignore, the art influence of the British Institution; but all those competent to form an opinion upon the matter are thoroughly impressed with the fact that it has done much for the art education of this country. Mostly all our great artists have first met with recognition and encouragement there; and of the old masters untravelling Englishmen would have but a very inadequate idea, were not the art treasures of the country arranged year after year on its walls. We have no better school for study, and should these exhibitions finally cease, we shall feel as if the door of some familiar friend were shut against us.

We are very glad to see from the report of the directors already referred to that they have received a "requisition signed by sixty-four artists and exhibitors, expressing their regret at the anticipated discontinuance of the exhibition, and their sense of the advantages which the exhibition has for upwards of sixty years afforded artists." To the directors this must have been a great satisfaction, and we trust the art public generally will follow so good an example, and come forward in the only practical way in which they can be of use in the matter,

and aid the directors and governors with handsome subscriptions.

It would be melancholy, indeed, to allow an institution to lapse for want of funds at the very time its influence is beginning to tell in healthy and intelligent appreciation of art on the part of those for whose special behoof it was founded. If such an exhibition was felt to be a want sixty years ago, it is ten times more so now. Then it was to the great bulk of the visitors little more than a mere show, now it is to a yearly increasing art public an intellectual and æsthetic necessity. It is earnestly to be hoped that speedy action will be taken in the matter, and that the directors will be enabled, through the liberal donations of all those interested, to become themselves the purchasers of the freehold the moment it comes into the market.

Our notice of the pictures we must defer till next week, contenting ourselves in the meantime with recalling the attention of our readers to the "Kitty Fisher" portrait by Sir Joshua Reynolds, which gained in the columns of the *Times* and elsewhere considerable notoriety some weeks ago. It will be remembered that our correspondent "J. F. R." in THE READER of June 30, pointed out that the writers in the *Times* were wrong in attributing the portrait to Cosway, and stating that his sitter was not the frail Kitty but a very virtuous Miss Woolls. Since then a writer in the *Athenæum* speaks of this same picture as if all the allegations in the *Times* were perfectly true, and points to it as an instance of "the speedy way in which oral tradition fails" in the matter of portraits. The other day the owner of the print of Miss Woolls called at the Institution to have it compared with what he thought was the original, and consequently what was not Sir Joshua's Kitty Fisher. The gentleman soon discovered his mistake, and, we believe, acknowledged it as readily to the Secretary. There is a resemblance it would appear, but the Miss Woolls' print has a much more *retroussé* nose than Miss Kitty, and the nose itself and the eyes are set in the face at a different angle. The drapery, which adds so much to the grace of the painting, entirely disappears in the print, and the body of the dress is altogether different. There are sundry other differences which need not be specified, suffice it to say, that there is no foundation whatever, other than what arises from a very slight resemblance in pose and one or two details, for asserting that Lord Crewe's picture in the British Institution is other than stated in the catalogue, viz., "The Portrait of Kitty Fisher, by Sir Joshua Reynolds." Sir Joshua received the "second payment for Kitty Fisher from Mr. Crewe, 52*l.* 10*s.*, in April, 1774," as appears from Sir Joshua's own published journal, and it has never been out of the family possession since.

MISCELLANEA.

It is said that M. Lartet has discovered a new species of fossil manatee, allied to *Metaxitherium* and *Halitherium*, in the miocene of the South of France.

THERE are not wanting zealous Protestants in Berlin and elsewhere, who take a grim interest in the fact that by the defeat at Sadowa the House of Hapsburg "met its doom" on the very ground where, some two hundred and fifty years ago, Ferdinand the Second so ruthlessly stamped out the Protestantism and the freedom of Bohemia. It is said, indeed, that a Berlin pastor of rank predicted the victory on that field a fortnight before the event. After the Battle of Weissenberg in 1620, the Emperor systematically laboured to extirpate the new religion and its professors. To borrow the language of Mr. Gill, in his "Papal Drama," "Bohemia, with her Protestantism, lost everything else; Ferdinand subverted her liberty, proscribed her literature, and made war upon her language. He found the kingdom full of political, intellectual, and spiritual life; he left it in the starkness of servitude, ignorance, and superstition; he found the Czecks a people of freemen, warriors, scholars, and Protestants; he

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left them a herd of slaves, tremblers, dullards, and Papists; in fact, he blotted out Bohemia from the number of the nations."

THE Early English Text Society has in the press, and editors are prepared to produce this year "The Inedited Romance of Partenay or Lusignan," from its unique MS.; "The Curious Collection of Treatises on Behaviour and Manners—Babes' Boke, Boke of Nourture," &c. "The Gawaine Poems," wanted to complete the former "Sir Gawaine and the Green Knight;" the most interesting description of "A Parish Priest's Duties," by Mirk; and "A Father's Advice to his Daughters," illustrated by Tales, by the Knight de la Tour Landry; the earliest English Poem on "Husbandry," Part I; "Some valuable Prose and Verse Pieces, from the Thornton MS. in the Northern Dialect;" "Hymns to the Virgin and Christ, the Parliament of Devils," &c. To do this, however, at least 170*l.* more is required, and an urgent appeal has been made by the Secretary for exertion on the part of the members.

THE inauguration of the bronze statue of André Dumont, the celebrated Belgian geologist, took place at Liège last week in the presence of the King and Queen of the Belgians, and a distinguished body of delegates from foreign Geological Societies. M. Dumont was born in 1809 at Liège, where he occupied the post of Professor of Geology. He was one of the most eminent of Belgian geologists, and was the author of a "Memoir on the Geology of the Province of Liège," for which he received the Medal of the Belgium Academy and the Wollaston Medal of the Geological Society of London in 1840. He paid particular attention to the tertiary formations, of which he drew up an elaborate scheme of classification. He also wrote some papers on the correlations of the British and Foreign tertiaries. The geological map of his native country, published by the Government, was carried out under his superintendence. Dumont died in 1857 at his native town.

MR. HOTTEN will shortly publish a little volume of humorous "Advice to Parties about to Marry," written and most appropriately illustrated by the Hon. Hugh Rowley, one of whose wonderfully minute illuminations, No. 654, in the South-room, Royal Academy, has this year been so greatly admired.

THE French Government are about to send out a scientific expedition to Armenia. The Emperor has appointed M. Ed. Dulaurier, Professor of Armenian at the Bibliothèque Imperiale, to command it.

A CAST of the jaw found several weeks ago by Dr. Edouard Dupont, in the Trou de la Naulette, is now in the Museum of the Anthropological Society of London. Compared with the extremely "brachycephalic" jaws which have been discovered in the caves of Arcis-sur-Aube, and from various prehistoric deposits in the South of France, this jaw represents the extreme term of a series, the other end of which is exhibited by the lowest members respectively of the Lapp and Australian races. By the quinque-racinate mode of implantation of its third true molar, by the enormous size of the canines, by the absence of any chin, by the absence of genial tubercles, by the great symphyseal beak-shaped degree of prognathism which it exhibits, it affords characters which, though they may be present in different individuals of the lower races of man, have never hitherto been found united in any single specimen. During the last fortnight it is said that a canine and an incisor tooth have been found in this cavern. The incisor presents markedly peculiar characters, and the canine indicates its great projection above the jaw. The occurrence of these remains with those of *Elephas primigenius*, *Rhinoceros tichorhinus*, and *Hyæna spelæa*, in stratified sand subjacent to stalagmite, has been thoroughly demonstrated. The cast has been submitted to some distinguished members of the Société d'Anthropologie de Paris. One great authority, whose anatomical qualifications no one can dispute, held out for a fortnight that the jaw must have belonged to an ape, but yielded to the arguments of a colleague. A thorough description of the jaw has been read before the Academy at Brussels, by Dr. Edouard Dupont, with numerous illustrations of this and other jaws. The memoir will be published on the 1st of August. The opinion of the learned discoverer is in favour of the half-human half-pithecoïd character of the being to which it belonged. A report will shortly be publicly read, accompanied by verified sections, in which the geological points involved will be

exhibited, and when the palæontological and anthropological bearings of the discovery will be exhaustively discussed.

M. GRAD, in a letter read last Monday week before the French Academy on the Polar Ice and the Gulf Stream, is of opinion that the stream keeps up its identity as far as the north of Siberia, and only loses itself in the Polar Basin. He contends that the Pole is by no means always occupied with ice, and that as the waters of the Gulf Stream keep themselves open in the spaces of the glacial seas which they traverse, it is in the prolongation of that current between the Spitzbergen Group and Nova Zembla that we ought to look out for the easiest route by which to arrive at the Arctic geographical Pole.

At the same meeting M. HUSSON sent some interesting remarks on the traces of the presence of man in the quaternary strata near Toul. The first point inhabited by man was Pierre, on the hillock of Treiche. It was considerably later when he got to Bouvades and Crézilles. The objects found there announce progress in the manufacture of flints: no polished ones are to be found at Pierre. The first inhabitants of the country used flints of four shapes: those with two lobes and a point of attachment; those with lobes, but without such a point; flints without lobes, and lozenge-shaped flints. A flint used for scraping proved that many flints, even when unsplit, might have been deposited for various purposes by the hand of man in some localities. The most interesting of all, because so uncommon, was a saw of flint.

MR. AND MRS. GERMAN REED and Mr. Parry will bring their entertainment at the Royal Gallery of Illustration to a close about the third week of August. "The Yachting Cruise" and the "Wedding Breakfast" still continue to attract their usual audience.

WE received, just as we were going to press, a letter from Mr. B. J. Jenkins, of University College, London, in which he professes to have observed, on the 14th, "about 15° east of Arcturus" a very curious object in the heavens, which completely put that body into the shade. The writer hastened to get his glass, but the "object" had disappeared. We are not practical astronomers, but we understand when letters are written to draw attention to real phenomena, and when they are written to mention a particular "glass." Mr. Jenkins' letter was refused by the *Times*, "wherefore, I cannot say," says he. We can understand why; but as all our contemporaries are not equally sagacious, we have thought it due to him that the name of the "observer" should be known who promises to be such a brilliant discoverer of "curious objects in the heavens."

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